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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE FORTHCOMING TRIENNIAL CONFERENCE.

We ask leave to call the attention of our readers to the Triennial Conference of the Society for the Liberation of Religion from State Patronage and Control, fixed for Tuesday and Wednesday, the 5th and 6th of May. There is not much need, perhaps, for our doing so, inasmuch as a very considerable proportion of them will have received the society's circular in reference to this gathering. We prefer, however, on the present occasion to err, if we err at all, on the side of zeal rather than of apparent indifference. The circumstances by which the movement on behalf of religious equality are affected differ greatly in character from those which have had a bearing upon it on previous similar occasions. This will be the Tenth Triennial Conference of the society. It is hardly necessary for us to explain that by the original constitution of the organisation an opportunity is freely extended to all who accept the principle which it embodies, and assent to the propriety of active effort to give practical effect to it, to take part in its proceedings, although they may have held themselves till now aloof from actual membership. The intention of those who projected the movement was to obtain the assistance, not of its own members only, but of all persons agreeing with the object it has in view, in revising its constitution, in adapting it to the wants of the day, and in deciding on the modes of action deemed to be most suitable to the new phases of the question with which the society might have to deal. Experience has amply proved the wisdom of this provision. Nearly every successive conference has infused fresh vitality into the organisation, has tended to lift it out of the ruts of official routine, and has materially helped to preserve and to expand that healthfulness of spirit in which its power for usefulness mainly consists.

On former occasions these triennial gatherings have frequently been stirred at heart by immediate expectation. Something was about to be done, some achievement was specially aimed at, which lured into expression the hopes of those who took part in the proceedings. For the most part, those hopes have been realised—not in full, perhaps, but in sufficient measure to justify the counsels of the Executive Committee. It has usually happened that within the period of time elapsing between one conference and another, the special practical object selected for advancement has been achieved by the course of legislation. We refer to the extinction of Church-rates, and to the abolition of religious tests at our National Universities, as illustrations of the remark. The last conference opened the way for Parliamentary discussion of the broad question of disestablishment and disendowment. No one, of course, was so ill-informed as to anticipate from that discussion immediate legislative results. In the main, the end in view was reached. The mind of the country was attracted to a serious consideration of the subject. The whole question involved was lifted into the region of practical politics, and the extent to which it engaged the notice of constituencies at the last general election sufficiently proved the reasonableness both of the tactics and of the expectations sanctioned by the conference.

Next May the delegates will assemble under somewhat altered conditions, and we need scarcely say that it is of much importance that they should come together with a distinct understanding of the position in which the question has been placed, and a thorough appreciation of the duties which it imposes on them. The total defeat of the Liberal party, and the accession to power of a Conservative majority, although they do not cloud the remoter prospects of the movement, will probably be acknowledged as an adequate motive for changing, to a considerable extent, the area and modes of action. It might have been expedient to resort to this change even if the Liberals had continued at the head of affairs. There can be little doubt as to the most efficient policy to be pursued now. We may regard ourselves as precluded, for the time being, from making an effective use of discussion in the House of Commons as a means of enlightening the country. Some of the conditions indispensable to the successful application of such an instrument to such a purpose are now wanting. But this does not, to the smallest extent, release us from our duty, nor need it discourage us in our work. What we are unable to accomplish through the medium of the House of Commons, we shall attempt to realise by a more direct appeal to the consciences and hearts of those by whom the representative body of Parliament is elected. The one mode of influencing public opinion will have to be substituted by another—that is all. The change made in our position renders that necessary, and no more, and no worse, than that. No doubt, it involves a greater multiplication of agency, a somewhat more complicated organisation of strength, an addition to individual work, and most likely a larger pecuniary expenditure. But there is no solid reason for regret that such should be the case. The end that we are seeking to accomplish will require the enlightened and willing acquiescence of a large majority of the people. Under any circumstances this would be not only desirable, but indispensable to real success. The delegates to the triennial conference, we trust, will embark on such an enterprise with cheerful confidence. There are aspects in which it may present itself as arduous in the extreme. There are moods of mind in which it may be looked upon as uncertain in result. But we are much mistaken in the character of the men who will come together at the ensuing triennial conference, if they do not recognise the obligations imposed upon them by the altered position of the movement to act with unwavering faith and invincible resolution. They may be fully trusted to rise to the level of the occasion. Nothing has happened to the cause with which they have identified themselves which need excite their surprise, still less awaken their misgivings; and implicit trust may be reposed upon them that they will put the affairs of the Liberation Society on a footing which shall tell upon public opinion during the next three years even more impressively than has been the case during the three years which have just come to a close.

We have but a word more to say. What is done, let it be done quickly. A number of delegates have already been appointed. It is of serious importance that this preliminary should not be deferred to the last moment. We earnestly urge upon our friends to act in this matter with decision, and to act at once. Let everyone see to it that he is represented at the conference; and, as far as may be possible, let everyone aid in giving to those who have the arrangement of the proceedings full time for making the requisite preparation.

NONCONFORMITY SUBPŒNAED BY ULTRAMONTANISM.

To Mr. Fitzjames Stephen's somewhat truculent assault on "Cæsarism and Ultramontanism" in the *Contemporary Review* of last month Archbishop Manning has offered a rejoinder in this month. On some points it must in all candour be conceded that the archbishop has the advantage. For, as he very truly says, under Mr. Stephen's treatment "the whole issue had been changed," and the title of the paper ought to have been "Faith and Doubt." Dr. Manning had in effect argued that Ultramontanism is the only consistent form of Christianity. Mr. Stephen replied that, before Ultramontanism can be established, Christianity must be proved to be true; a condition which he more than suggests it is quite impossible to fulfil. Upon which the archbishop, naturally and with considerable force, retorts that this just confirms his view that no man can be a consistent Christian without being an Ultramontane. Very judiciously, however, he declines to argue the question whether there is a God, or even to say much about the evidences in favour of the Apostles' Creed. But, as to the sovereign independence of the Church in her own sphere, he has a good deal more to say; and what he does say appears to us not a little noteworthy, for various reasons. For instance, it is rather startling to find the Free Kirk of Scotland adduced as a witness for Ultramontane claims. And it is with a still greater shock of surprise that we find the English Nonconformists put into the witness-box on the same side. But practised barristers ordinarily hold that there are two sorts of dangerous witnesses—the man who knows too little, and the man who knows too much. We rather think that in the present case we are of the latter sort, and are not likely to do the archbishop's case much good.

"The point we have in hand," he says, "is this, that the Church is separate and supreme." It is obvious that this is scarcely a "point" in any proper sense of the word, because the proposition is so vague that it may have a great variety of meanings. But the interpretation held by the archbishop is to be gathered from the address on Cæsarism and Ultramontanism, as quoted by himself towards the end of the article before us. There we find that "all freedom of soul and conscience in men, in families, and in States, comes from the limitation of the civil power; but the limitation of the civil power can only come from superior autho-

rity." Thus what is meant by the supremacy of the Church is her authority to limit the civil power; or, in other words, to define the range of her own jurisdiction. This, then, is the statement which the witnesses are called to prove. And the first of these is the Anglican Church, which is represented as maintaining that "the Church of Jesus Christ is a society separate in its spiritual constitution from all civil powers, and within its own sphere of doctrine and discipline supreme." But the Most Reverend writer carefully guards himself against the suspicion of supposing "that the Established Church has preserved its spiritual supremacy in doctrine and discipline." In fact, all that the testimony of the Established Church, as quoted by him, comes to is this—that the *bishops* and the *clergy* have claimed far more than their fellow-citizens, as interpreted by civil law, have been disposed to accord to them. But so far as concerns the statement that "the Church of Jesus Christ is a society separate in its spiritual constitution from all civil powers," the Establishment may apparently be classed among those witnesses that know too little. On the other hand, as regards the claim of supremacy, the archbishop himself surrenders the case. He is of opinion that the Act of 24th Henry VIII., has made the Church legally dependent upon the civil power. Nevertheless, he quotes a number of authorities to show that, however inconsistently, the Anglican Church does claim a separation from the State, and a supremacy of jurisdiction within the realm of spiritual things.

The next witness called is the Kirk of Scotland. And there is no doubt that the "Second Book of Discipline" does furnish passages which are exceedingly convenient for an advocate of Ultramontane opinions. We can only express our thankfulness that neither Presbyterians nor any Free Churches of England are burdened with the maintenance of any doctrine of ecclesiastical infallibility. The quotations given by Dr. Manning make it painfully undeniable that according to the old Scotch ideas the office of a Christian magistrate was "to assist and maintain the discipline of the Kirk, and punish them civilly that will not obey the censure of the same." True, a warning is added against "confounding the one jurisdiction with the other." But it is difficult to see how under such circumstances they could be kept separate. But the Free Kirk is called as a "still more decisive" witness in favour of the Ultramontane position. "The sole cause of disruption," we are told, "was the refusal of the Free Kirk to recognise the jurisdiction of any civil court in the call of ministers." We might add that the sole method by which that refusal could be maintained was the repudiation of State patronage and control. But throughout these Ultramontane reasonings there appears to be an underlying assumption, that State patronage may be kept, when State control is refused. However, as a climax to the paradoxes in which this article abounds, the Free Churches of England are adduced as a final testimony against "the Royal supremacy in religious and ecclesiastical matters." We are assured that in all the persecutions under which they maintained this testimony "they had companions who, though differing from them in the most sacred truths, nevertheless agreed with them in this, that the faith and the Church of Jesus Christ are 'neither of men nor by men, but by the Holy Ghost,' and that the authority of revealed truth is supreme over all civil powers."

Monsieur Jourdain's surprise at the discovery that he had been talking prose all his life without knowing it, is but a faint image of ours at finding that in Dr. Manning's opinion we are apostles of Ultramontanism. But before we yield to the soft impeachment, let us reflect. We are said to maintain that "the authority of revealed truth is supreme over all civil powers." Yes; but how is that authority to be exerted? Dr. Manning says, through the priesthood and the Pope. *We* say, through the individual conscience, just in proportion as it can succeed in getting its Divine rights recognised in the Senate, at the bar, and in society. Now here is a very important difference, which is quietly ignored when we are claimed as witnesses in the Ultramontane cause. We hold, undoubtedly, to the separation of Church and State. We hold, likewise, that each is supreme in its own sphere. But when it is asked who is to define the province of each, the Archbishop of Westminster answers that the Pope is to decide. We, on the contrary, reply that the definition must necessarily depend upon the degree in which enlightenment of conscience prevails in each generation. If there is little of it, the State will invade the province of the Church; and no resistance is legitimate except such as is sanctioned by that "perfect law of liberty" which was sanctioned by the blood of the Cross. In other words, the Church will endure as best it may, in the spirit of Christ, until the evil day is past. But, on the other hand, in every generation in which there is much enlightenment of conscience, "the common sense of most" will teach the civil power that it has nothing to do with the unseen world, nothing to do with men's theological opinions nothing to do with men's preferences in forms of worship. And this same sacred common sense will thus fix the limits both of Church and State, without the pompous wisdom of synods or the intrigues of priests. Yes; we do think that "the Church is separate and supreme." But she is separate, not as dividing human life, only as dealing with a different aspect of it. She is indeed supreme within her own heavenly kingdom; but not by any assumption of a priestly authority to command the State this way or that. No; but only by the moral force of a spiritual life, which persuades public opinion in framing laws to leave free scope for heavenly faith and love. We are loathe to charge any man with deliberate injustice. But the confusion of thought, which fails to distinguish between the rights of the individual conscience and assumptions of authority by a priestly corporation, is a sad testimony to the sophisticating influences of ecclesiastical associations.

ECCLESIASTICAL NOTES.

We observe that an expression made use of in our last number under this heading has been torn from its context, and paraded in various London and country newspapers as the emphatic opinion of the *Nonconformist*. We are said to have asserted that the English Church is "the most corrupt Church in Christendom." What we did say was this:—

> We have, besides these [promised bills in the House of Commons], the Bishop of Peterborough's motion for a select committee to inquire into the laws relating to patronage, simony, and exchange of benefices in the Establishment, and, next, the Archbishop of Canterbury's notice which we have already referred to. This is all in the direction of the reform of the still most corrupt Church in Christendom that is to be offered to a Parliament that is supposed to be favourable to reform without revolution.

The critics who have fastened on the isolated words referred to have, as might be expected, sarcastically inquired whether the Church of Rome is not more "corrupt" than the Church of England, &c. Such queries would, of course, have been irrelevant if the sentence had been fairly quoted—the obvious meaning being that the Church of England is exceptionally "corrupt" in respect to such matters as the legalised sale of livings by public auction—a practice which, so far as we know, is not countenanced by any other "Church in Christendom." In our leading articles we give frequent and measured expression to sentiments relative to the Church of England as a Church, and to our high estimation of many of its dignitaries and clergy, which should have shielded us from such wilful misconstructions. Even as it stands, perhaps, the expression, which was loosely used—and was neither penned nor, as it happened, revised by the editor—is hardly so happy a one as might have been chosen. But be that as it may, we repeat that it was not intended to carry the construction which lynx-eyed and hostile critics, too prone to twist words from their proper meaning, have put upon it, or were entitled to put upon it.

The Richmond cemetery case, upon which we commented in our last number, has made satisfactory progress. The expression of public opinion upon the part of the inhabitants of Richmond is now complete, and that opinion has been repeatedly sustained by the press. Last Saturday, two deputations, one from the ratepayers and the other from the vestry, waited upon the bishop to expostulate against the action of the vicar, and so to induce the bishop to give his decision in the direction of Christian charity and decency. The case was well put by both bodies.

We learn this morning that the Bishop of Winchester has given his decision, or rather advice, and that with commendable promptitude. Dr. Harold Browne, in a sensible letter, has recommended Mr. Procter to consent to the demolition of the sectarian wall; to which the vicar agrees, unless the Home Secretary should decide that the unconsecrated ground under the workhouse wall is not a fit place for burying Dissenters in, in which case the new wall would cease to divide different portions of the cemetery, and become part of the common boundary of the whole.

We have another cemetery case reported to us from Kingsbridge, in Devon. Here the benighted ratepayers really do not appreciate the virtues of consecration. Being engaged in cemetery matters they think that one chapel ought to accommodate all parties, but they find that the Church service can only be read in a consecrated building, to which Nonconformists can have no access. They are told, as the *Western Times* puts it, that the bishop cannot consecrate the one chapel if the Nonconformist pastor is to hold services therein. Our contemporary's comments are as pointed as usual—

> Consecration is no sacrament of the Protestant Church. There is no service in the Prayer-book devoted to it. It is a simple legal act. Bishop Thirlwall, to show that it was so, on a certain occasion rode up to a church on horseback, dismounted, went into the vestry with his riding-whip in hand, and then and there signed the deed of consecration—and that was all that was necessary to be done in the eye of the law. Why cannot Bishop Temple get the whip-hand of the superstition, and do likewise? We remember a case at Huddersfield where the parson refused to have a consecration because the cemetery had two chapels united by an archway, and he took it into his sapient head that the consecration would run up the orthodox chapel, round the arch, into the Independent chapel, and that the latter would get an equal share of the episcopal unction. The Bishop of Ripon was ready to do the work, but the parson objected. Dr. Stephens, the great canonist, was consulted thereon, and explained to the good people what the law really was on the subject.

But Churchmen are frequently bringing themselves into public disrepute, and bringing their Church down with them. Take, next to the Vicar of Richmond, a correspondent of the *Church Herald* of last week, who protests against Dr. Livingstone's remains being interred in Westminster Abbey. And, why? Because Dr. Livingstone was a Dissenter. The writer makes a mistake as to the denomination of which Dr. Livingstone was a member, but his remarks apply with equal bigotedness to the Independent as to the Presbyterian. He says:—

> Supposing him to have been one of the best men who ever lived, there is still a mighty reason why his remains should not find rest in Westminster Abbey! He lived and died, I believe, a Presbyterian. He had forsaken the faith of his forefathers, and associated himself with a sect which (on a par with Dissenters in England), from having no divinely appointed ministers or teachers, can have but one available sacrament, that of baptism. Such a one then, at his decease, ought to find no place in Westminster Abbey. As well might we inter there the Sultan of Turkey, His Majesty of Ashantee, or the King of the Cannibal Islands. Moreover, the Presbyterians do not care for consecrated ground. They pooh-pooh such a thing—they bury a man (whose body was once the temple of the Holy Ghost) in much the same fashion as one would bury a cat or dog—and, therefore, to take the pains to consign the body of the late Dr. Livingstone to holy ground is superfluous in the extreme—a work of supererogation the most uncalled for. Why not let his own people have the management of the affair? If he be the man whose memory they delight to honour, let *them*, kindred spirits with him, attend to his obsequies. I say again it is not *fit*, it is not *right*, that he should be interred in Westminster Abbey.

Of course, a newspaper is not wholly responsible for the sentiments expressed by its correspondents, but it is quite certain that such sentiments as these would have been denied admission to any but a High Church journal. Is it thought that they will advance the interests of the Established Church?

Canon Liddon preached a sermon on Easter Sunday afternoon at St. Paul's Cathedral on the Resurrection, taking for his text the words, "Christ being raised from the dead, dieth no more." Of course the Canon brings in disestablishment. "The Church may in the future enjoy the protection of the civil power," and so on. Then, last week, special services were held in connection with the restoration of Worcester Cathedral, on which occasion the Bishop of Derry and Raphoe preached a sermon. Of course there is a reference to disestablishment. It is as follows:—

> But a cathedral like this, renovated with ungrudging cost, is, further, an assertion for a National Established Church of its noblest and most valued possessions. I dare not speak on a day like this as if there were danger of disestablishment. The name and the thing are alike un-English. Such danger, the danger of exchanging the temperate liberty which you enjoy for the fierce excesses of party spirit, and the tyranny of democratic theology, can only become imminent when the English Church loses the confidence of the English people. But by works like those whose consummation we now celebrate, you claim these glorious buildings by a new prescription. The property of the Church consists mainly of three elements—tithe rent-charge, estates, and national fabrics. By the leading advocate of the disestablishment and disendowment of the English Church, it was admitted a few weeks ago that very many cathedrals—notably, St. Paul's, Westminster, Hereford, Chichester, Exeter, Ely—we may now add Worcester—have been renovated, so as to be private and modern. If an eminent statesman were accurate in saying that two million a-year has been spent for some years by English Churchmen upon English churches, the time will come when all these fabrics will belong to the Church of England, even upon the principles of voluntaryism.

These words we especially commend to those who are now studying the terms of the disendowment of the Established Church.

We see that another clergyman—Dr. Blackwood of Middleton-on-Tyas—has resigned his living in consequence of the Bennett judgment—the resignation being only now made in consequence of some difficulty as to his successor. Dr. Blackwood was trained for the bar, but has seen very active service in the Church, especially in the Crimean campaign. The living which he resigns is worth 800*l.* a-year. We have not yet seen his own statement of the reasons for his resignation.

Very regretfully we notice the death of one of the oldest and best of Scottish Voluntaries, the Rev. Professor McMichael, of Dunfermline. Dr. McMichael has been, during the whole course of his long life, one of the staunchest supporters of Christian liberty and religious equality, and the Liberation Society possessed no more ardent supporter in Scotland than he. He is gathered to his fathers full of years and honours.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

We are informed that the following delegates have already been appointed to the forthcoming conference of the Liberation Society, to be held on the 5th and 6th May :—

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Rev. A. F. Barfield.
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J. Trehane, Esq., J.P.

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Rev. L. James.

PERTH DISESTABLISHMENT ASSOCIATION.

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Mr. T. Anderson.
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CHIPPERFIELD.
Rev. S. Couling.

DERBY.
Rev. W. Griffith.
Rev. J. Wilshire.
Mr. G. Dean.
Mr. C. Gamble.
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HARROGATE.
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Joseph Bettinson, Esq.
Rev. R. E. Forsaith.

HOLMFIRTH.
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IPSWICH.
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E. Grimwade, Esq., J.P.
J. Neve, Esq.
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Mr. R. C. J. Rees.
Rev. W. V. Mayberry.
Rev. G. Snashall.

LEEDS.
Rev. W. Best, B.A.
Mr. J. Andrew.

NEWPORT (MON.).
Mr. T. Jones.
Rev. H. Oliver.

NEWCASTLE (STAFF.).
Mr. John William.

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T. Bantock, Esq.
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According to the constitution of the Society the following, being members of Committee and Officers, are also members of the Conference.

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Rev. George W. Conder.
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Rev. J. S. Withington, Leeds.

AUDITORS.

Mr. Alfred T. Bowser, London; Mr. Thomas Box, and Mr. J. F. Bontems, London.

DISTRICT AGENTS.

Mr. J. F. Alexander, Manchester.
Mr. J. Andrew, Leeds.
Mr. H. Ferris, Bristol.
Mr. A. C. Fuller, London.
Mr. J. Evans, Llansantffraid.
Mr. T. Davis, Cardiff.
Rev. J. Jones, Llanelly.
Mr. George Kearley, London.
Mr. G. Hastings, Acocksgreen, Birmingham.

THE RICHMOND BURIAL-GROUND SCANDAL.

Two deputations had interviews with the Bishop of Winchester on Saturday afternoon, respecting the new burial-ground at Richmond. The first, consisting of a committee appointed at a public meeting of ratepayers, was headed by Mr. Beaumont, barrister, and the Rev. G. S. Ingram. The latter gentleman, in explaining the objects of the deputation, said there were three points to which he desired to draw his lordship's attention. The first was that the wall erected by the Rev. C. T. Procter would cause considerable inconvenience to those Nonconformists who had family vaults in the old portion of the burial-ground, as, after conducting the preliminary portion of the service at the chapel they would have to leave the ground and re-enter the public road in order to reach the old portion of the cemetery. In the second place, he objected to the Nonconformists' portion of the ground being so close to the union workhouse, the vicar having promised that the land should be in "a good and becoming situation." He had written to the Home Secretary on the subject, believing that the Government would not allow a burial-ground immediately under the windows of a workhouse. Thirdly, he complained that a promise given by the vicar when the land was granted to him by the vestry—to the effect that he would consult with Nonconformists from time to time—had not been kept. Mr. Ingram protested against the existence of the wall as an insult alike to the living and the dead. His lordship inquired how it was that the vicar had been allowed to build the wall if the vestry objected; to which Mr. Ingram replied that the wall was not shown on the plan on which the vestry gave their consent. When a trench was dug to prepare the foundation the vestry became aware for the first time that a wall was contemplated, and they immediately passed a resolution condemning its erection. That resolution was communicated to the vicar by the churchwarden verbally, but the vicar complained that it was not sent officially, and apparently took no notice of it, for after the resolution was passed, the wall was built. Mr. Ingram regretted that Mr. Procter should have thrown on the bishop the onus of retaining or removing wall. As his lordship was not consulted respecting its erection, he thought the vicar should have removed it on his own responsibility. Mr. Beaumont having spoken, his lordship assured the deputation that he would carefully and seriously consider the subject, and said he was exceedingly sorry that there should be any divisions among Christians during life, and still more sorry that divisions should exist in death. The second deputation consisted of a committee of the Richmond Select Vestry, who presented a memorial in the name of the vestry, objecting to the existence of the wall, and praying his lordship not to consecrate the land till the offensive barrier shall have been removed. Mr. Burt mentioned the fact that of the sixteen vestrymen who voted against the existence of the wall no fewer than thirteen were Churchmen, so that it was not regarded as a Nonconformists' question only. Mr. Burt also showed his lordship the original plan on which the vestry gave their consent to the transfer of the land, and which showed only a dotted line, and no wall. His lordship intimated, in reply to Dr. Sellé, that he did not despair of arriving at a satisfactory solution of the difficulty. A memorial has also been presented to the Ecclesiastical Commissioners, praying them to oppose the consecration of the land till the wall has been removed.

A cemetery difficulty has also (as we learn from the *Western Times*) arisen at Kingsbridge, in Devon. Our contemporary says :—"The bishop has refused to sanction the conducting the burial service by Conformist and Nonconformist in one chapel, and it is now either two chapels or none. There was a lingering hope that the bishop would not have required boundary-stones to separate the Conformists from the Nonconformists; but now his refusal to have one chapel only has settled the question as to his liberality towards Dissenters. What will now be done remains to be seen. There is no place to bury the dead, and the bishop will not consecrate the Church part of the cemetery until there are boundary-stones set up and a chapel erected. The vestry have over and over declared that there shall not be two chapels. The bishop says there shall. The question now comes, who is to be master—the ratepayers of the town or the State-paid bishop? Is the State to govern its own officer, or is the Church to rule? Leaving alone the abstract right, the case is a hard one for the ratepayers. The parish contains about thirty-four acres, nearly all built over, so that there can be but a small increase of population in the parish, if any, and therefore to tax a small population to build two chapels is unnecessary and unjust. This is one of the evils of a State Church; had there been no bishop and no compulsory consecration, all our turmoil, expense, delay, and bitter feelings would be spared. But so it is, and with all our boasted religious liberty it could not have been worse centuries ago, for as the law was then so it is now. It is a humiliating fact, but Dissenters are but a tolerated class, and this one chapel affair has opened the eyes of many who were inclined to think that the present race of ecclesiastics were more liberal than their predecessors, but are now convinced that a bishop is a bishop, whether it be in the sixteenth or nineteenth century."

CHURCH AND STATE ON THE CONTINENT.

It is stated from Munich that the committee appointed to consider the question of recognising the position of the Old Catholic Bishop Reinkens has delivered an opinion that such recognition cannot be accomplished by an act of the Administration, but must be effected by legislative enactment; in fact, by an amendment to the Constitution.

The Berlin correspondent of the *Times*, writing on the 4th inst., says :—"In consequence of the arrest of two more German bishops, one-third of the whole number are disposed of. Of the remaining eight, two are likely to follow suit before long, when half the number will have been practically removed from office. All of them being sent to prison for the considerable fines they refuse to pay, it is probable that the new Ecclesiastical Court will have time to declare their sees forfeited long before they can hope to regain liberty. However, there is no intention to keep them in prison for an indefinite space of time. As soon as Parliament has passed the new bill enabling Government to intern or expel priests who have incurred penalties under the new ecclesiastical laws, the imprisoned monsignores must expect to be sent across the frontier. With the exception of the purely clerical papers, there is hardly an organ of public opinion in the country which does not approve the action of the Government and of the principles guiding them. Even in the exclusively Catholic districts, all the leading journals endorse the measure taken. Cologne, Munich, Augsburg, and Breslau on this head are in perfect accord with Berlin, Stuttgart, Königsberg, and Hamburg. It is necessary to remember this notable fact in forming an opinion upon current events in this country."

The Vicar-General of Trèves has received an autograph letter from the Pope, in which His Holiness in strong terms condemns the arrest of the bishop by the Government, and pronounces an Apostolic blessing on the diocese.

The debate on the ecclesiastical bills in the Upper House of the Reichsrath at Vienna has been proceeding, and on the first day four bishops spoke against them. On Monday the debate was resumed. The motion that the House should pass to the order of the day on the first bill was voted upon by calling over the names of the deputies, and rejected by 77 against 43 votes, after which the special debate commenced. All the clauses passed as proposed by the committee, the archbishops and bishops having walked out of the House after the vote referred to. The amendments proposed by the minority to some of the clauses were rejected, after which the introductory bill was voted in its unaltered form, and subsequently read a third time.

An outline of Count Andrassy's reply to the Pope's letter has been published in the Vienna *New Free Press*. Count Andrassy declares that the recent changes within the Church necessarily changed its relations with the State. Hence the ecclesiastical bills are fully justified. No interference with religion is intended, but if the Church continues its interference with the affairs of the State, the latter will be compelled to exercise a rigorous control over their intercourse. All will depend on the attitude of the Church itself. The Emperor himself has also replied in respectful terms to the Pope's letter, and says that he considers it his duty to respect the wishes of his Government and Parliament, and must consequently sanction the ecclesiastical bills. The letter concludes with very affectionate sentiments towards His Holiness. The letter was presented to the Pope on Friday by Count Paar, who met with a friendly reception.

M. Veuillot has received a heavy blow. It is stated that the Pope not only offered no objection

to the suppression of the *Univers*, but declared that he had no interest in or connection with the paper, and that the French Episcopate would take care in no way to cause embarrassment to the Government.

A few days ago the Pope gave an audience to Lady Herbert of Lea, who was accompanied by directors of the English, Scotch, and Irish colleges. Her ladyship read an address and presented His Holiness with 3,600*l.*, collected among poor young girls in Great Britain. The Pope cordially thanked her, and alluded to the consolation constantly reaching him from England either in the shape of conversions or repeated demonstrations of affection.

The Ethics of Quotation.—In our number of April 1 we gave a careful digest of Mr. Matthew Arnold's new preface to his work on Education in Germany, which was copied without acknowledgment into the *Inquirer* of Saturday, April 4, and printed in prominent type. We do not profess to being very squeamish about such matters; for it is tacitly understood that newspapers should, to a certain extent, prey upon each other, and in this case no original opinion was advanced except in the accompanying article. The appropriation, therefore, did not appear to call for even the faintest protest on our part. But the same summary appeared in the last number of the *English Independent:* where it was set down to the credit of the *Inquirer*. This is more than good-nature can put up with. Probably our contemporary of 13, Fleet-street, was ignorant of the transfer from our columns; but if there is any credit attaching to this digest of Mr. Arnold's views, we would hint in the mildest way that it belongs to us and not to the *Inquirer*.

It is rumoured that Dr. Hayman will be presented to the vicarage of Aldingham, worth 1,000*l.* per annum, vacant by the death of the Rev. J. Macaulay.

Ecclesiastical Legislation.—The *John Bull* says that the bishops will meet next Friday. The archbishop will, on the following Monday, probably announce in the House of Lords their lordships' decision as to legislation on Ritual, which will come before the Canterbury Convocation on April 28; and that of York on May 6, before any Parliamentary legislation.

A Good Example.—The incumbent of St. Mark's, Wrexham, set a good example at the Easter vestry. He submitted to it the question what kind of service should be adopted. The decision was in favour of a service already used at St. Mark's, in the whole of which, except the anthem, the congregation could easily join. If there were more of this kind of conference between clergy and laity, we should hear less of the lamentable dissensions which sometimes mar the unity of the Church. —*Oswestry Advertiser.*

Ritualism at Paddington.—At the church of St. Mary Magdalene, Paddington, on Sunday, there was a procession of young women, which had been intended to take place in the open air. First came the churchwardens, bearing their wands of office, followed by the cross-bearer and his attendants in scarlet and white; next in order was a band of young ladies in white dresses and veils with yellow ribbons, and each wearing a gilt cross, one of their number carrying a banner with the words, "Fear not, Mary"; these were followed by the young choristers in surplices and red neckties; then another bevy of young ladies in white and blue ribbons, with their banner having "God with us" on it. Then came the choirmen with a large banner in their midst, and then a third band of ladies somewhat older than their preceding sisters, and dressed in white and red. More choirmen brought up the rear with another banner, followed by a clergyman in surplice and white stole; last of all the vicar, Mr. Stuart, in alb and white chasuble. The procession wended its way slowly down the nave and up the south aisle to the vestry, three hymns suitable to the season being sung to lively tunes. The church was well filled.

The Clergy and the Agricultural Labourers.—The parish of Clopton, in Suffolk, appears to be one of those Arcadian regions where the strong hand ensures peace at any rate. The region only contains some two thousand acres, the surface being rather hilly and the scenery varied, while a small stream winds through the lower grounds. About four hundred inhabitants make up the population, and the living is a rectory, the net income of which was some time ago nearly 600*l.* a year and is now probably rather more—besides, the incumbent is, or was, likewise the patron. The Bishop of Manchester lately thought that British farmers must be going mad to lock out their labourers, but what would he say to the proceedings in Clopton, where the peasantry have been served with notices from the churchwardens that all members of the Agricultural Union must give up their allotments, and will be struck off the list of parochial and bread charities, the rector having also given a similar notice to quit to all unionist tenants of his glebe allotments. No wonder that Dissent, which treats even the agricultural labourer as a human being with a heart and conscience of his own, finds favour in the rural districts against that professedly national organisation which believes that his sole duty is to obey his pastors and masters, and tells him, in effect, that he has nothing to do with the laws but to submit to them in silence.—*Halifax Courier.*

Ritualism at Barnes.—At a meeting of the Barnes vestry on Tuesday evening, the Rev. P. G. Medd, rector, in the chair, Mr. Lavington complained of the Ritualist practices which had been introduced at the parish church by Mr. Medd, especially referring to the placing of lighted candles on the communion-table on Sunday evening last, and the behaviour of the rector during a portion of the communion service, when he turned his back to the people and his face to the altar. He complained that such practices were driving people away from the parish church, and moved, "That in the opinion of this vestry the manner of conducting service at the parish church is repugnant to the feelings of the parishioners." After some discussion, Mr. Medd said he tried to please all parties. He thought it was not illegal to light candles on the altar, although he admitted that he could have done without them on Sunday evening. As to his turning his back to the people during a portion of the communion service, he was aware that there was a legal decision against the practice; but several able lawyers, as well as able clergymen, had expressed their doubts as to the soundness of that decision. He asked them to judge him by his sermons, and not by the manner of conducting the service. Eventually, after being again appealed to, Mr. Medd said that he would make a concession by promising not to use lighted candles again. The motion was then withdrawn, and a vote of thanks to the rector was carried *nem. con.*

Protestant Dissenting Ministers' Widows Fund.—The 141st annual meeting of the supporters of the above fund was held on Tuesday at the offices of the society, 56, Old Bailey, under the presidency of Mr. W. Edwards, the treasurer. Mr. C. Jones, the secretary, read the report, which stated that at the present time 243 widows were receiving annual grants from the fund, in sums varying from 5*l.* to 12*l.* per annum, and who in the past year received amongst them a total sum of 2,435*l.* A sum of 123*l.* had also been expended in donations or temporary relief. The cost of management for the year, including the salary of the secretary, had been only 149*l.* The committee earnestly appeal for increased annual subscriptions, since the main yearly income derivable from dividends upon the invested stock—about 2,416*l.*—does not suffice to meet the constantly-increasing claims upon the bounty of the fund. The total income for the past year, including the balance of 1,760*l.*; annual subscriptions, 110*l.*; and dividends on stock, 2,416*l.*—amounted to 4,452*l.* 12*s.* 11*d.*; and the expenditure, consisting of 2,435*l.* 5*s.* 6*d.* paid to widows and 149*l.* expenses of management, had been 2,584*l.* 5*s.* 6*d.*, leaving a balance of 1,868*l.* 7*s.* 5*d.* The Rev. W. Tyler moved the adoption of the report. which was seconded by P. Cadby, Esq., and agreed to. The routine business, including the election of a committee of management, was then transacted, and the proceedings concluded with a vote of thanks to the chairman.

The Bishop of Lincoln on Church Patronage.—The Bishop of Lincoln having been memorialised by a large number of communicants of Holy Trinity Church, Gainsborough, on the sale of Church livings and simony, has replied, thanking them for their promised co-operation in any well-devised plan for the removal of the abuses, which, says his lordship, are deplored by all good men as contrary to the teaching of Holy Scripture and the Church, causing grievous scandal to her friends, and provoking the scorn and encouraging the aggressions of her enemies. He suggests that conferences be held by those who are willing to redress the evil, and petitions sent to Parliament and to Convocation, with an earnest entreaty that measures may be adopted without delay for the suppression of secular traffic in spiritual things. If this were done throughout the country, the time would not be far distant when bishops would be protected and supported in their endeavours to defend parishes from the intrusion of hireling shepherds, and when no patron in the kingdom would regard his Church patronage as a marketable commodity, but as a sacred trust, involving a solemn responsibility. He rejoiced that many patrons in his diocese did so consider it. He further hoped that no clergyman would be found so unmindful of the duty and dignity of his sacred profession as to purchase a cure of souls for money, but if solicited to do so would refuse any such preferments bought by those means, and traffickers of Church preferment would then be defeated in their object, and the 6,500 benefices now in private patronage would be equitably and generously awarded to encourage and recompense the zealous and meritorious ministers of the Church.

The Liberation Society at Brighton.—On Wednesday afternoon last an influentially-attended meeting, convened by circular, was held at the Royal Pavilion, Brighton, for the purpose of appointing delegates to the Liberation Society's approaching conference. Mr. Councillor Unwin presided. Mr. Carvell Williams was present, and delivered an address on the results of the general election, and the present position of the liberation movement. He congratulated the meeting on the important triumphs achieved by the religious-equality party since he last attended a meeting at Brighton, and said that after such a series of successes, it was not wonderful tha tthere should be for a time something like a reaction. Still, nothing serious had happened to their cause. What other changes had been effected by the election, it had not in the slightest degree abated those disintegrating influences which were at work in the English Establishment, and which were paving the way for its disestablishment. The Rev. Charles Gilbert, in moving a resolution, said they were greatly indebted to Mr. Williams for the excellent address which he had delivered. He had manifested great good sense, and a large acquaintance with the operations which the society conducted. After his statement of what had been accomplished during the past few years, they could not but feel that the warning which Lord John Russell, when in power, had given to a deputation who waited upon him in regard to a request for increased privileges to clergymen—that there was such a society as this, and that it became them to look with care upon the course they pursued—was founded upon common sense. He felt that they owed much to this institution. The Revs. Wade Robinson, J. Atkinson, J. Martin, R. Hamilton, and H. R. Hughes, also spoke, and four delegates to the conference were appointed.

Church and State in Germany.—The German people are engaged in a war between Church and State, and the persecutions of bishops are incidents of the conflict. There is something startling in the iron resolution with which the aggressive battle is waged by the State. A bill is now before the German Parliament, which in three short clauses empowers any of the Governments to deprive of their nationality ecclesiastical offenders against their laws, to assign such offenders a place of residence, or to expel them from Federal territory; and provides that such denationalisation in one State shall apply to all, and shall only be reversed in any Federal State by the vote of the Federal Council. The effect of this measure when it becomes law will be to enable the German Governments to expatriate the Ultramontane priests; to declare their sees and cures vacant. There can be no doubt that the bill will pass the Reichsrath, since the Federal Council adopted it with only a single dissentient. Thus the war of State and Church goes on; the State winning, the Church apparently losing. We are not able to give such hearty approval to these severe measures as some persons seem to do, who apparently think it quite sufficient reason for satisfaction that the engineer should be hoist with his own petard. We are, however, quite ready to grant to the German people the right to carry on their own Government in their own way, though their way is not our way. The one conclusion to which all these complications point is that Church and State should go their separate ways and do their separate work without interference one with the other. Alliance has resulted in war; and only separation can possibly bring about a lasting peace. The State wants to govern the Church; the Church meanwhile claims to be above the State, and they can both be supreme in their own sphere without interfering with each other.—*Daily News.*

Religious and Denominational News.

LANCASHIRE CONGREGATIONAL UNION.

The annual meeting of the Lancashire Congregational Union was held on Thursday forenoon, in Great George-street Chapel, Liverpool. About a hundred ministers and sixty-seven delegates, representing the various Congregational Churches in Lancashire, attended, and the Rev. Samuel Pearson, M.A., pastor of Great George-street Chapel, and chairman of the Union, presided. The proceedings having been opened with singing.

The Chairman delivered an address on the "Affirmative Side of Congregationalism." They had, he said, no intention of forming a society for converting all Christians into Congregationalists, but they would defend their principles whenever they were attacked, and did not care about the nickname of "Political Dissenters," which showed an amazing ignorance of Free Church life. At the same time, they felt quite free to criticise their own practices, in order to make them harmonise more fully with the grand truths which they professed. But the saying of the Rev. F. D. Maurice that "Nonconformists feel more and more that they exist to oppose and destroy certain institutions," was as little true now as it was thirty years ago. Their attitude towards the State Church was only a minor incident in their history. Their negations were but the accidents of their existence forced from them by political Churchmen; their affirmations, which would exist long after State-Churchism had passed away, belonged to the very essence of their life. What was the affirmative side of their faith and position? Though the past did not exercise a spell over them, they had a history on which they could look back with admiration and joy, and it might be said that England owed her civil and religious liberties to Nonconformists. Their Nonconformity might be traced back to a remote era. There were traces of its action in Old Testament characters and in the Acts of the Apostles. In the writings of the New Testament they learnt that no system was permissible which interfered with the soul's direct contact with God, with the possibilities of manly growth which existed in every regenerated spirit, and with the healthy and free working of the Holy Ghost in every Christian congregation. The leading principle of their religious life was that in matters which affected their relations to God, conscience was to be their guide; and that, too was their pole star. But they did not

profess to be bound by the past. Congregationalism had changed and would change, for forms were only of secondary worth. But they still clung to the idea that every congregation of faithful men was quite competent to order and regulate its own form of worship. The fact could not be overlooked that where there was life in worship there would be independence and diversity. They believed in the right of private judgment, and not in authority—

There have been times in man's history when conscience seemed to sleep a fatal slumber. The stars of truth shone out in the darkening sky, but it woke not; solitary voices sounded in the wilderness, voices of forerunners whose simplicity was in itself a protest, and whose sternness might have made ungodly kings tremble on their thrones, but still no signs of life were discernible; the sun of revelation itself came rising in silent majesty, touching the hills of time with glory, but still men dreamed away their lives unthinking of God or of the judgment; and then there came a soft breath from heaven, at first casting over one soul the spell of a religious awakening, and then charged with life and promise to a dead nation. Such seasons came not by orders sent from kingly palaces, nor from temples where ordained priests offered their oblations, but originating with God, they were communicated through prophetic men, who prayed and meditated for themselves. Then the word of the Lord was as a fire in their bones, and though princes raged and senators threatened, though dungeons loomed ominously before them, and the inquisitor prepared the rack and the thumbscrew, they were weary of forbearing. They spoke—the world heard; a great multitude believed. It was the triumph of individual conscience over social formalism, of moral suasion over physical force. The weapons of their warfare were not carnal but spiritual, and, therefore, mighty to the pulling down of strongholds.

The speaker then reviewed the religious revolutions in the history of Congregationalism, since its rise 500 years ago, the origin of distinctive churches 300 years ago, down to the great Puritan movement, and onward through "the stern, hard, and tragical fight for liberty," and the martyrdoms which marked it. This independent and protesting life formed itself partly into separatist communities throughout the kingdom, partly into the germs of a new commonwealth in broader lands, and partly remained as a vigorous counteractive in the Establishment itself, where it existed to that day. Since 1662 their spiritual life in the last century had been promoted in the face of the same old difficulties and in virtue of the same great principles for which they contended to-day. Wesley and Whitefield moved the masses to a better life, because, trusting in no priestly functions or mechanical succession or ecclesiastical orders, they gave vent to those mighty emotions which the Spirit of God had stirred within them. Such reflections on the past were helpful to teach them the duties of the present, and never were their prospects of success brighter than now. They believed they had the Spirit of God among them, and were free from every trace of sacramentarianism, and there was no essential difference between clergy and laity. But while they believed in the doctrine of the Spirit's presence, they did not forget that the Spirit worked by law and through means. Their revivals should not be occasional but continuous—not as substitutes for ordinary means—and they ought to accept all needful changes. The disestablishment of the high-backed pews, the disendowment of the dawdling precentor, the revision of their hymn and tune-books, the improvement of their service of prayer in the house of the Lord, were all steps in the right direction. A denomination should be prepared, like the Israelites, to change its clothes after forty years. Their preachers should be fitting instruments of the great work, and congregations could help to make them so by furnishing all requisite appliances. Amongst them was the supply of necessary books. Was there not need that they should stir one another up to a holier activity and a more burning zeal? Called of God, did they not feel that they ought the more carefully to prove their call before men by diligent labour, careful study, sanctity of life, and effectiveness of speech? Next they ought to have the Gospel of God. They objected to creeds as terms of church-membership, as tests to be applied to Christian ministers; and they thought them to be intrusive as they were inefficient when introduced into trust-deeds. Believing that the Gospel centred in a living Christ, and that a Divine Being could not be adequately defined off by philosophical formulæ, they held Christian creeds to be but approximations to the truth, and not the truth itself. Facts spoke in this matter in place of arguments—

When we see with what want of thought lay members of the Established Church unite in the asseverations of the Athanasian formulary, and when we know that their hearts often reject what their lips affirm, we feel that the defence of our position is superfluous. Nor is the case in any degree improved when we consider the position of the clergy, who are bound with closer bonds than the laity. The late Frederick Myers, himself a clergyman, says, in a book full of noble and generous thinking and feeling—"If consent to the same theories of theological propositions be considered as alone constituting unity of faith, such unity does not exist in the clergy of the Church of England." The fundamental differences now existing between the "schools" in that Church prove at least that creeds, which are at their best but utterances of a majority, fail either to bind men in the bonds of Christian fellowship or to ward off the inroads of unbelief.

That Calvinism was losing its hold on their churches would be a joy to some and a sorrow to others; but if they were true to Christ, Christianity, which was greater than any ism, would abide with them, their joy, their hope, their power for ever. They had also to consider the Gospel in relation to those outside of them—the heathen at home:—

To those who affirm that we are doing nothing in this direction, content with our own respectable neighbourhoods and caring nothing for the neglected masses, we might reply by pointing to the Lancashire Congregational Union, to the mission agencies which exist more or less in connection with every church, and to the unsectarian societies, supported by our adherents, which are doing important service both in town and country. But it is still open to us to ask whether we could not do more to popularise at least one of our services on the Lord's Day by making all the seats free, by providing each hearer with a hymn-book, by the introduction of hearty singing, and by a more direct and elementary style of preaching. Or if this be found unadvisable, we might well consider the propriety of organising one special service in every centre, in hall or theatre, to be conducted by our preachers both lay and ministerial in turn. Nor can we consider it beneath our dignity to go out two by two in the summer months, and, gathering groups about us in the lanes of the city or in the villages of the rural districts, there unfold the glad tidings. Let us believe in the Gospel first of all, in preaching next, and in respectability last; and we shall not fail to plant our flag on many a citadel of sin and ignorance which hitherto has resisted every assault.

Lastly, loyalty to Christ was the bond which united their members into their various communities. Purity of communion, spirituality of church life—this was their ideal. If in seeking it they make false and temporal definitions of purity and spirituality, or fail to act up to their principle, let this be laid to the charge of their human infirmity. Let them remember that their best defence was in the simplicity, thoughtfulness, intelligence, and devotion of their preaching, in the intensity of their spiritual life as churches, and in the thorough completeness of their consecration to Christ. If their hearts were instinct with the pulses of a Divine vitality, then assuredly the dark places of this county would become light, and its moral wastes be clothed with unfading beauty.

The Rev. Alexander Thompson, of Manchester, in moving a resolution of cordial thanks to Mr. Pearson, urged the members of the Congregational body to labour diligently for the spread of spiritual life around them. No man was doing his part as a member of the Congregational Church who was not doing something for the advancement of the spiritual life of the Church. This was seconded by the Rev. H. J. Senior, of Wigan, and unanimously accepted.

A paper was read by the Rev. Robert Best, Mawdsley-street Chapel, Bolton, on "The Good Templar Movement," which he said was supported by more than a thousand Nonconformist ministers. It was doing a great work, and he commended it to the thoughtful consideration of all Christian men. A long discussion followed, in which the order was supported on the one hand as doing a great work, while on the other hand it was condemned for its secresy and regalia, and blamed for causing a falling off in church and Sunday-school attendance. This brought the proceedings to an end, and the members of the union afterwards dined together at the Adelphi, under the presidency of Mr. William Crosfield. The Rev. Hugh Stowell Brown, and the Rev. William Graham, of Mount Pleasant U.P. Church, were among the invited guests; and a few kindly words of greeting were given to them by the Rev. S. Pearson, on behalf of their Congregational brethren.

The annual public meeting in connection with the assembling of the union was held on Thursday night at Great George-street Chapel, Mr. W. Crosfield presiding. There was a large attendance. Mr. William Armitage, of Manchester, read the sixty-seventh annual report of the Congregational Union. It stated that seldom had the annual record been a more cheering history of progress. Unity and concord were all but universal in the churches, and few were the instances in which the statements received did not tell of a higher tone of spiritual life and evident tokens of the Divine blessing on the preached Word of God.

The Rev. R. M. Davies read the report of the Lancashire and Cheshire Church Building Society. It stated that since the institution of the bicentenary memorial fund in 1862 assistance had been given in the erection of more than sixty chapels in Lancashire and Cheshire. Thirty of these are looked upon as memorials of "the 2,000 ejected ministers." The others have been built or are being erected by the assistance of the present society, instituted in 1868. In the former report, reference was made to twenty-one chapels and to eight schoolrooms which were then completed and opened, and during the past year chapels had been finished in Chester, Hollingworth, Warrington, Dukinfield Hall, Radcliffe, Widney, and Lancaster. The beautiful church at Broughton Park, Manchester, was progressing satisfactorily. Sites had been secured and plans approved for Daubhill, Bolton; Werneth, Oldham; and North-road, Chester. At Thrape Wood, near Malpas, the building was nearly completed, and at Church, near Accrington, operations were prevented by the difficulty of securing a suitable site. When these structures were finished, the purpose which the committee had in view in raising the funds contributed in 1868 would be accomplished; but in many other places new chapels were required, and the committee intended to make an appeal for renewed contributions. The balance in hand was 3,476*l.* 14s. 6d. The Chairman moved, and the Rev. John Byles, of Blackburn, seconded, the adoption of the reports and accounts, which was agreed to.

Mr. H. Lee, of Manchester, read a paper "On the Relation of Children to the Church," and the Rev. J. A. Macfadyen, of Manchester, "On Congregationalism in America." The meeting was also addressed by the Rev. W. Hewgill, of Farnworth; Mr. E. B. Dawson, of Lancaster; and other gentlemen. A vote of thanks was passed to the gentlemen who read the papers, and also to the chairman for presiding.

THE REVIVAL MOVEMENT IN SCOTLAND.

There seems to be no cessation of the extra religious services in Glasgow. According to report, "halls and churches are alike filled night after night, and large numbers remain for conversation. Inquirers are of all ages, of both sexes, and in every condition of life. No better evidence of this can be given than the fact that while all the newspaper press regularly chronicle the occurrences, they refer pointedly to the 'after-meetings' with every respect. The speakers at some of the meetings thankfully notice the very friendly tone of the press towards the movement." Every Wednesday evening there is a meeting for the clergy, which is open, and any minister may give details of the work in which he has been engaged, or has come under his notice. Reports are also given in of the progress of the work in various parts of the country. Now and again a hymn is sung, or some one engages in prayer. It has been suggested that this meeting should be a permanent one, as the unity which it has been the means of promoting has been most enjoyable. The following is an illustration of the reports presented at this meeting:—The Rev. Dr. Wallace, of East Campbell-street Church, said that the success attending the special series of meetings held in his own church last week had been most remarkable. At the close of the first meeting on Tuesday night, about 100 young men remained to be spoken to; but as he regarded these inquiry-meetings with a degree of sacredness, he should not lift the veil. At the close of the second meeting the number of inquirers was doubled, there being about 200; at the third there were 250; and on Friday night there were about 300 anxious inquirers. In addition to the movement amongst the young men, there was an important movement in Glasgow amongst the young lads, many of whom have been much struck by the address lately delivered by Lord Ardmillan. Day by day ministers, who have been doubtful of the genuineness of the work, come forward and declare their belief in the work as being of God. The Rev. Dr. Elder Cumming, of Sandyford, at one of the meetings, said that he had been twenty years a minister, and he had never known anything approaching it before. The Rev. George Macaulay, Old Kilpatrick, said that he had been seventeen years in the ministry, and these last ten days had been new days altogether in his ministerial experience. The Gospel, he had no doubt, had been preached all these years, but now the time of in-gathering had come, and it had come in a way that was its own vindication. It is announced that a convention of ministers and office-bearers in Scotland and in the North of England, to discuss practical questions in connection with the present religious movement in Scotland and elsewhere, will be held in the Rev. Thomas Wallace's United Presbyterian Church, Glasgow, to-morrow, April 16. Mr. Moody will preside; Mr. Sankey will conduct the service of song. The programme includes the following subjects:—"How may the present gracious movement be advanced and be directed into the ordinary church channels?" "What more can be done to promote the highest interests of our young men?" Miscellaneous practical questions to be answered in a brief practical way. From many other towns and districts in Scotland (says the *Weekly Review*) the most cheering accounts are received of the work of grace being in progress; and it may be said that now there is not one place in Scotland which, to a greater or lesser degree, has not experienced a share of the heavenly shower. This is also true of many towns in England, where daily prayer-meetings—union-meetings—are now being held.

The Baroness Burdett Coutts is reported to have sent to Mr. Moody, the American evangelist now in Glasgow, the sum of 1,000*l.*; but that Mr. Moody, in a courteous letter acknowledging her ladyship's kindness, has returned the cheque. It seems that the baroness was sojourning in Edinburgh during the whole of the time when Messrs. Moody and Sankey were at work in that city, and her offering shows the nature of the estimate she had formed from personal observation of their labours.

Mr. Moody has refused to have his photograph taken in this country, lest it might lead to the creature being honoured in place of the Creator; and a newspaper having announced that it would publish his portrait, he has tried to stop it, and made a public request that none of his friends would purchase the paper. "He loathed the idea," he said, "from the very depths of his soul." The American evangelists have been several days in Greenock, where they are assisted by ministers from various parts of the country; and the chief local newspaper, the *Daily Telegraph*, says:—"In almost every revival movement with which we have been acquainted there were features of a disagreeable nature, and some of them exceedingly prominent. Even where there were no tokens of immorality, there did not fail to appear others little less objectionable. What is transpiring around us at the present moment is very different in kind from all these. Calmness pervades every action. Sensationalism is forbidden by the methods em-

ployed, and the earnestness does not seek for its basis the electric battery of excitement." There have been special meetings at Glasgow for seafaring men, in which Mr. John Burns, the head of the great Cunard Company, has taken a prominent part.

Chapel-en-le-Frith.—On Thursday afternoon a handsome new Wesleyan chapel was opened at Chapel-en-le-Frith. There is accommodation for 520 persons. The cost of the chapel has been 2,100*l.*, towards which about 1,500*l.* has been obtained.

Ilkley.—On Monday, March 30, the Rev. S. D. Hillman, pastor of the Congregational Church, Ilkley, received from the ladies of his adult Bible-class, as an acknowledgment of his valued services, "D'Aubigné's History of the Reformation," in one handsome royal quarto volume, beautifully illustrated, and also an inkstand of elegant design.

Wycombe.— After upwards of sixteen years' ministerial labours, the Rev. T. H. Browne, F.G.S., has been, from ill health, compelled to resign the oversight of the Congregational Church, Crendon-street, High Wycombe. A handsome solid silver tea and coffee service has been presented to him on his retirement by the people of his late charge.

Huntingdon.—The fifty-first anniversary of Trinity Church, Huntingdon, was held on Tuesday week. The Rev. Dr. Stoughton, of Kensington, preached in the afternoon, and lectured in the evening. Mr. Bateman Brown, who presided, stated that the memorial volume prepared in connection with the jubilee of the church was now ready. This book gives a history of the church and its branches. The subject of Dr. Stoughton's lecture was "The Story of the Pilgrim Fathers." On Thursday evening a service of song was given in the church illustrative of the "Pilgrim's Progress," the connective readings being admirably given by the respected pastor, the Rev. J. H. Millard, B.A., the secretary of the Baptist Union of Great Britain and Ireland.

Congregational Board of London Ministers.—The hundred and forty-seventh annual meeting of the board was held at the Mission House, on Tuesday, April 14th. The thanks of the meeting were unanimously given to the retiring chairman and the retiring deputy chairman, the Rev. Thomas Aveling and the Rev. Dr. McAuslane. The Rev. J. Baldwin Brown, B.A., and the J. S. Russell, M.A., were appointed their successors for the year ensuing. The Rev. Robert Ashton was elected for the twenty-eighth time as general secretary, and the Rev. I. Vale Mummery for the eighteenth time as finance secretary. The cordial thanks of the meeting were presented to the directors of the London Missionary Society for their kind permission to use their large room for the business of the board during the past seven years.

Edgware-road.—The recognition of the Rev. Dawson Burns, M.A., as co-pastor of the church assembling at Church-street Chapel, Edgware-road, took place on Good Friday, April 3rd. In connection with the usual congregational tea-meeting held that evening, Dr. Burns gave a brief statement of his own pastorate from 1835 to 1874, nearly thirty-nine years, and the invitation of himself and church to the Rev. Dawson Burns to the co-pastorate, and said that up to the end of 1873 he had preached five thousand and ninety-nine sermons, and had baptized one thousand and nine persons. In reply to this, the Rev. Thomas Burns gave his reasons for accepting the co-pastorate which had been so unanimously given to him. Addresses of congratulation on this mutual union were spoken to by the Rev. E. Davis and the Rev. James Blake, of Bow, and words of counsel and prayer were offered by the Rev. Dr. Angus.

The Late Professor Nenner.—A short time before the decease of Professor Nenner, of New College, London, some of the present and former students, together with other friends, subscribed to a testimonial as an expression of their high appreciation of his character and work. This was originated by Mr. F. W. Aveling, M.A., and carried to its completion by Mr. R. M. Willifer, students of New College. The fund, which amounted to 170*l.*, was just completed when the sudden death of Mr. Nenner frustrated the object for which it was originally intended. The contributors, therefore, unanimously decided to divide the sum equally amongst the three surviving sons. Accordingly one-third has been given to the eldest son, who is of age, and the remainder has been put in trust with the Rev. T. W. Aveling, of Kingsland, treasurer of the fund, and the Rev. Professor Newth, M.A., principal of New College.

Forest Hill.—On the 5th inst. the foundation-stone of a new lecture-hall, to meet the requirements of the Sabbath-school and the other agencies in connection with St. John's United Presbyterian Church, Forest Hill, Sydenham, was laid by F. J. Horniman, Esq., a respected elder of that congregation. The day being fine, a large number of ladies and gentlemen assembled to witness the ceremony. The hall is being erected on a site adjoining the church, and will be seated for nearly five hundred people. The cost of the building is estimated at 1,400*l.*, towards which sum already 1,070*l.* has been contributed, including a donation from Mr. Horniman of 100*l.*, in addition to giving the site. Amongst those who took part in the proceedings were the Rev. W. Boyd, the pastor of the church, and the Revs. J. D. Wilson, D. Rosendale (Episcopalian), G. W. Conder, Dr. Rogers (Established Church of Scotland), Dr. Morison (Westbourne Grove), Dr. Edmond (Highbury), and Mr. Laidlaw.

Lord Radstock in Russia.—A fashionable paper at St. Petersburg, the *Grashdanin*, expresses great alarm at the spread of Protestantism in Russia. In an article entitled, "A new Apostle in the *grand monde* of St. Petersburg," it describes the enthusiastic attachment with which Lord Radstock (who is the "new apostle") has inspired the aristocratic circles of the capital. The ladies of the nobility, says the writer, daily send him dozens of invitations to religious conferences, go in crowds to hear his sermons in the American church, and sing English psalms with him in his own language. The *Grashdanin* says that it would not have alluded to these matters if what is done by the mothers of the future supporters of the State and by persons occupying eminent positions in Russian society were not of the highest importance to their children and their subordinates. The example of the highest classes, it adds, is apt to have a strong influence on the country generally; already in Southern Russia whole villages have virtually gone over to the Protestant religion by forming themselves into a sect named the "Sundists," and a seminary has been formed at Berlin for training Protestant missionaries to convert the Russians.

Death of the Rev. H. I. Roper.—We regret to record the death of one of the most eminent and best respected of our local ministers of religion, the Rev. Henry Isaac Roper. The sad event occurred on Monday evening, at his residence in the Royal Fort. It was as far back as 1835 when the deceased first undertook the pastorate of Bridge-street Chapel, as the successor of Dr. Leifchild. He had previously been holding a pastorate at Teignmouth, and his first visit to Bristol was made, we believe, in 1832, when he preached at Zion Chapel; and in the following year he delivered a sermon at Castle-green. Sound common-sense, good taste, and earnest zeal marked his career in the pastorate of Bridge-street Chapel, and while fully feeling the responsibility of the step which he took in carrying out the arrangements and superintending the work of removal of the Bridge-street congregation to Clifton-down, he never doubted the wisdom of the course then pursued, and he watched the progress of the new structure with an assiduity and care which showed how deep an interest he took in that important event in connection with his pastoral career. For some time he continued his active ministrations at the new chapel, the Rev. S. Richardson being associated with him in the pastorate. And though latterly, with advancing years, he found himself unable to continue those active and systematic ministrations as heretofore, he not unfrequently appeared on the platform at public anniversaries and other gatherings of his own and other denominations; and on many occasions at recognition services have his addresses, even down to the latest period, been marked by all that soundness of judgment, practical common-sense, manly Christian zeal, and unctuous strength for which he has been noted throughout his ministrations. The value of Mr. Roper's labours it would be difficult to fully estimate. He was a constant and faithful worker with a kindly and cheerful word for all who needed encouragement, and a directness which had a touch of the older divines when he found it necessary to administer reproof. Among those of his colleagues who occupy local pulpits Mr. Roper was very highly esteemed, and he won respect from all who had an opportunity of observing his earnestness of character, his fidelity to his mission, and his genial manner.—*Bristol Mercury.*

London Baptist Association.—The quarterly meeting of the London Baptist Association was held on Tuesday last week, at Stockwell Chapel, South Lambeth-road. The morning meeting was well attended by the ministers, and after the devotional service the Rev. J. Bigwood read a paper on "Christian Fellowship." Dinner was provided in the schoolroom by the Rev. A. Mursell and his friends, to whom a very hearty vote of thanks was given upon the proposition of the Rev. C. H. Spurgeon. In the afternoon, at half-past three, the quarterly meeting of pastors and delegates was held, the noticeable feature of which was an address by the Rev. C. Bailhache on "Stray thoughts concerning the association." The speaker dwelt upon the value of union and combined action both in the relations of the several members of their own denominations, and in their relations to the church at large. He repudiated the idea that Baptists were fanatics or impracticables, or that they allowed social disabilities or individual taste to interfere with dictates that involved their obedience to truth and to Christ. The association had been to a large extent successful. It had erected eight places of worship during the eight years of its existence, and that was greatly the work of the confederated churches. He hoped this enterprise would be sustained, and if possible expanded, so that they might build two chapels a year instead of one. Mr. Bailhache hoped that other practical undertakings might engage their attention—such as a scheme of arbitration wisely planned and fairly tried, with a committee chosen annually, with a view to prevent church difficulties. They might also do something to further the training of students for the University. He thought also that while they were under a political cloud, they could the more zealously insist on the spirituality of the kingdom of Christ. The Rev. R. H. Marten, of Lee, proposed, and the Rev. Dr. Brewer seconded, a vote of thanks to Mr. Bailhache for his admirable address. Mr. Babbeth, Mr. Thompson, and Mr. Potter, with the Revs. J. Clifford and C. H. Spurgeon, spoke on several points elicited by the paper. The resolution was carried unanimously. The ordinary business of the association was then transacted, and the officers were appointed as delegates at the Triennial Conference of the Liberation Society, Mr. Spurgeon expressing a hope that the brethren would attend in large numbers to support that society. Their principles, he said, were now at a discount; and if the council were not largely attended, it might be said that the Dissenters were lacking in zeal in regard to the disestablishment and disendowment of the State Church, whereas it was no such thing. (Cheers.) They were determined not to rest until that object was accomplished. It was stated by the chairman that the new chapel at Surbiton was nearly ready for opening, and that several offers had been made respecting the site of the association chapel for 1874; but nothing had as yet been determined. Tea was served in the schoolroom, and before the evening service a number of ministers and delegates visited the Stockwell Orphanage at the request of Mr. Spurgeon, and were evidently much gratified with the arrangements of that institution. The evening meeting at Mr. Mursell's chapel was but scantily attended, but excellent addresses were given by the Revs. T. V. Tymms, C. Stanford, and R. H. Roberts, B.A.

Correspondence.

THE AGRICULTURAL LABOURERS' UNION.

To the Editor of the Nonconformist.

Sir,—As the *Nonconformist* has taken considerable interest in the labourers' movement, I should be glad if you would afford me the opportunity to correct some wide-spread misapprehensions with regard to the union, especially so as not a few farmers are Dissenters and probably readers of your paper, and as the union is now appealing for public sympathy.

It is generally supposed that whatever disputes may arise are the result of the direct action of the executive of the union. This is not the case. Whenever the men who compose a branch wish to ask for a rise of wages, they have first to obtain the sanction of the executive, if they wish to be supported by the union in their demand, but the executive do not prompt the men to take such action—in fact they sometimes have to restrain the eagerness of the ardent spirits who wish to go too fast.

It has been asserted that the union is attempting to make a uniform rate of wages all through the country. The union has never attempted to do anything of the kind. Neither has it attempted to secure a uniform rate of wages for all kinds of agricultural labour in any particular district.

The union is no more responsible for anything that appears in the *Labourers' Chronicle* than the Liberation Society is responsible for anything that appears in the *Nonconformist*. If, in that paper, Mr. Ward propounds novel land theories, or the writer of this letter paints landlords and farmers in very dark colours, the labourers are not to be held answerable.

The unionist labourers have never sought to enforce extravagant demands at times when the demand for labour was most pressing. In fact, I have yet to learn that they have ever made an extravagant demand. When I read of the wages paid in the Lothians and the northern English counties, I am inclined to say with Warren Hastings—"I am astonished at our moderation."

It is not true that the speeches of the union advocates are generally full of inflammatory language. I have heard these men speak at scores of meetings, and never but once did I hear anything of the kind, and that was when the speaker was assailed by a dropping fire of stones from a number of town rowdies, and was smarting under a notice to quit from his landlord—circumstances which might well excuse a little heated language.

A great deal is said about paid agitators by people who seem to forget that if any body of men employ the whole of a man's time, he must be fed and clothed. So far from a delegate's position being an easy one, the fact is that it is difficult to find men to do the work for the scanty pay the union gives. None but the strongest men can continue speaking night after night in the open-air in all kinds of weather; none but the most zealous men will give up their home comforts, and subject themselves to all kinds of annoyances and persecution. In some cases the reward of these men has been shattered health, and even premature death. Let those who rail at them live their life for a single week; it will be quite sufficient to close their mouths for the future.

Some good friends of mine complain that we hold most of our meetings in public-houses. The simple answer is—We have nowhere else to go. To us it is a cause of great regret that we cannot do otherwise. I do not say this on account of the drunkenness, for we have very little of that, but rather on account of the waste. Unlike the town mechanic, the labourer has no margin for luxuries, and a single pot of beer means so much taken from the urgent needs of home. We don't so much care about the public meetings, we can hold them out of doors, but if those who have the control of schoolrooms (whether Churchmen or Nonconformists) would but allow the men to meet in them to pay

their fortnightly contributions and transact their ordinary business, it would be of immense advantage to the men. I am sorry to say that we rarely find trustees who are as willing to accommodate us as the publican.

Your suggestion as to arbitration boards the other side would do well to consider; there certainly would be no difficulty with us. In fact, as each branch has its representative at the district executive, our side of the board is already constituted, and our rules provide that, if possible, arbitration shall be resorted to in all disputes. The adoption of such a system is the utmost that we can hope for at present, though some of us may live to see the day when the bonus system shall supersede the antagonistic organisations of capital and labour, and unite both workmen and employer in a common bond of interest.

While nearly all the active spirits in the Labourers' Union are Dissenters, and have learned the art of public speaking in village pulpits, it must not be supposed that the lines are so sharply drawn as your leader would cause outsiders to suppose. There is a small minority of the clergy whose course has been most honourable and manly. So far as my experience goes we have had more *active help* from clergymen than from Nonconformist ministers. Though from the former class we have had more avowed hostility, we have occasionally experienced some from rural Dissenters. I know a case where an attempt was actually made to exclude two members of a Baptist church because they were union delegates. Notwithstanding what I have said above, it is by no means true that the movement owes anything to ordinary middle-class Nonconformity; to what the world understands by Nonconformity. The silent sympathy of well-to-do Dissent may be with us, but when I see so much credit taken for it, I confess I should like to see a little more outspoken advocacy and material assistance.

Now more than ever we need both; will not some of your readers who wish success to those of us who are in the thick of the fight, show their sympathy in an audible and tangible form?

I am, Sir, yours faithfully,
HOWARD EVANS.

To the Editor of the Nonconformist.

Sir,—The kindly sympathy uniformly evinced by the *Nonconformist* with the present scarcely-to-be-regretted "Revolt of the Field," renders it unnecessary that I should apologise for an intrusion on your space with a letter on the subject. The unfortunate lock-outs of the Eastern Counties have brought the whole question to the front once more, and it is not a little gratifying to those of us who have from the first been drawn to the labourers' side to find such a marvellous consensus of opinion, on the part of the press, on the essential justness of the revolt.

Mr. C. S. Read complains, as reported in the *Times* of Saturday, that "the Liberal press, as a matter of course, took the side of the labourers against the farmers, and even the Conservative press was sarcastic enough to make reflections upon the latter." And to put a sort of climax to his lament, he adds that "the farmers did not find a friend in the London press." I am sure the worthy secretary of the Local Government Board has the sincere condolence of the whole executive of the Union. In my occasional perusal of sundry old Puritan works, which have come down to me from the generations of the departed, I frequently meet with the phrase, "A Godly man in a Carnal fix." Now it seems to me that this excellent and intelligent tenant farmer's representative is in some such "fix." No one can know better than he that his Suffolk and Essex brother farmers have committed a sad blunder in trying conclusions with the National Agricultural Labourers' Union. He must, as a man of considerable philosophic acumen, feel painfully conscious that the action of his clients is about as reasonable as that of some bulls which those of us who reside in rural districts every now and then hear of as rushing headlong against their shadows in a plate-glass window.

Well may the agricultural M.P. express the fervent hope "that some mediator would be found to settle the unhappy differences at present existing." But in order to any such settlement there must be no compromise on the part of the labourers. They are not waging war with their employers so much as with a system which has made them for ages the pauperised hangers-on of the Poor Law Board. It is in reality a battle for social and political manhood rather than for bread. This makes the appeal of the Hon. Eliot Yorke as given in to-day's *Daily News* altogether irrelevant. He affects to ignore the principle of the revolt altogether, and simply says what fools the men must be to prefer the nine shillings of the union to the thirteen of their late employers. The honourable gentleman may rest assured that no men in the world know better the difference between nine and thirteen shillings than those poor labourers of Essex and Suffolk. It means a diminishing of an already scanty larder. The bread heretofore helped by a scraping of lard over it must be swallowed dry. The potato-fry must be baconless. The—but why should I pursue the melancholy story? 'Tis but to drift helplessly towards the rocks which girt the sterile regions of despair. The battle must be fought out, and upon the old lines. It is simply a question of union or no union. I have no doubt the farmers would give the extra shilling readily enough, but it is the power which the union gives the men that they dread. The reason is obvious. A single stick may easily be put across the knee and broken, but a bundle of sticks bound tightly together would defy the attempt. And this strength of union is precisely the one thing our field-workers most need. Indeed, the measure of its value may be safely assumed to be the measure of the opposition it encounters. Therefore, the Hon. Eliot Yorke notwithstanding, the men are wise to prefer a present nine shillings per week with a prospective emancipation from serfdom, to thirteen with the prospect of its perpetuation.

Two fallacies have appeared prominently in the correspondence of the past week in the *Times* and elsewhere. One is *that strikes emanate from the Executive Council at Leamington.* Farmers say they must break the back of the Union in self-defence, as they are perpetually liable to an attack from head-quarters. Now, I have attended a good many committee meetings, but I have never known any such aggressive action taken by the executive. The truth is just the reverse. Appeals from the members of different districts are perpetually coming in for permission to go in for a higher wage, and the most trying part of the committee work is to restrain the just desire of these men. Nothing is so carefully thought over as the permission to a district to move in the direction of an advance of wages. The apparently unwise sanction of a Lincolnshire district to ask for an advance from 18s. to 21s. did not, I believe, emanate from Leamington. Unhappily there are separate camps of unionists. A Boston man is at the head of a Lincolnshire union, and I think I am right in assuming his sole responsibility for that act of great imprudence.

Another fallacy is the statement of Mr. J. Chalmers Morton in the *Times* of April 7—"Never so well as now have the wages of the agricultural labourer been able at the current prices of the necessaries of life to maintain him and his family in comfort." Of course, if by this we are to understand simply that things are scarcely so bad now as they have been, I don't know that I would seek to controvert the position; but if the inference is intended that there is no case for the labourer of to-day, I join issue with Mr. Morton and challenge him to the proof.

At the Southam Petty Sessions, on June 16 of last year, a case was tried which threw some valuable light on this point. I have given full particulars of it in "The Revolt of the Field," page 91, but as some of your readers may not have seen that work, I subjoin a brief *résumé* of it. A labourer, named Overton, was summoned to show cause why he should not be held chargeable with the partial support of his aged parents. A Leamington solicitor, Mr. Edwards Wood, was engaged to defend him. The labourer's plea was inability, and by way of proof, at the suggestion of his solicitor, he submitted a carefully prepared balance-sheet. This balance-sheet the prosecutor, the parish officer, was unable to object to. It was as follows:—

RECEIPTS.	£	s.	d.
Wages at 15s. per week	39	0	0
Extra 5s. per week during harvest month	1	0	0
Profits from allotment:—Sack of wheat, 18s.; potatoes, 10s.; beans, 15s.; straw, 15s.	2	18	0
Extra 3s. per week for hiring month	0	12	0
Value of vegetables from allotment, and garden the year round	2	10	0
	£46	0	0
Less deduction for three weeks' and five days of lost time, being one day per fortnight	2	17	6
Total income	£43	2	6

PAYMENTS PER WEEK.	£	s.	d.
Rent	0	2	0
Coals	0	1	6
Bread, 5 loaves at 7½d. per loaf	0	3	1½
Rent for potato ground	0	0	7
Grocery	0	3	0
One gallon of flour for puddings	0	0	7
Pigs (cost price 2*l.* and 1*l.*) per week	0	1	1½
Feeding same (barley-meal, 17s.; stuffs, 11s. 6d.; beans, &c.) per week	0	2	6
Club money per week	0	0	6
Wife and one child's ditto per week	0	0	1½
Man's clothing, 1s. 6d.; wife and child's ditto and bedding, 1s.	0	2	6
Butter, 1 lb., 1s. 4d.; cheese, ½ lb., 5d.; beer for Sunday, 2½d.	0	1	11½
	£0	19	6
Total of 52 weeks' expenditure at 19s. 6d. per week	50	14	0
Total income	43	2	6
Deficiency	7	11	6

Now, Sir, I take it that these figures are more eloquent than any words could be, and when it is borne in mind that before the union agitation commenced the average throughout all this south-west district was 10s. per week, and that it is now only 12s., I think those of us who have more or less warmly espoused the labourer's cause can scarcely be rightly charged with having entered on a Quixotic enterprise.

But where are the noble men and women of the British churches in this meritorious movement? Is the munificent donor of Wood-street to stand alone among the Nonconformist millionaires in succouring these struggling swains? Some of us are giving freely of our time, our brain, our reputation. Are there none to give as freely of the far less costly article—their money? I appeal to the Crossleys, the Mills's, the Wilsons, and a host of other honoured names to back up by their purses the burning zeal of Joseph Arch on behalf of his down-trodden and long-suffering brothers. Let no anti-trades'-union prejudice interfere with the flow of generous help towards these valuable workers. Rather should the spontaneous sympathy of the toilers one with another tend to elevate our conceptions of the great industrial classes, and by hearty fraternisation and co-operation let us avail ourselves of such opportunities as the present, for bridging over that ever-widening gulf between the rich and the poor.

Thus may we turn a great social evil into a greater good, and utilise a lamentable disturbance of good relations for the furtherance of a truer mutual friendship, based on a broader and sounder apprehension of our respective rights and responsibilities.

I remain, Sir, yours faithfully,
ARTHUR CLAYDEN.

Faringdon, April 12, 1874.

THE NEW SUPPLEMENT TO THE CONGREGATIONAL HYMNBOOK.

To the Editor of the Nonconformist.

Sir,—"S. D. L.'s" letter is an important one; it opens the question whether the New Supplement does not compromise us as a denomination. I remember the outcry among us when Unitarian editors altered Watts's hymns to suit their views, and I doubt if High Church writers will like to see their hymns altered to suit Low Church or Dissenting views. I do not propose, however, to go into this matter, but to support, by further examples, your correspondent's statement as to the *unavowed* alterations made in the hymns. The intimation that "in the hymns marked with an asterisk, the original has been altered," implies that hymns not so marked are unaltered; but on a cursory examination I find over twenty unmarked hymns which vary from their standard form. Among them are six hymns by Bishop Wordsworth, six by the late Dr. J. M. Neale, and single hymns by Cox, Thring, Toke, E. Whitfield, Ellerton, How, Alford, and Winkworth. Some of these changes are singularly unfortunate; those in "The Strain Upraise," 1,016, will prevent its use to the ordinary chant, and those in "O Risen Lord," 1,041, unfit it for its proper chorale. Surely the book cannot have been revised by any practical musician. I may add that "Glory be to Jesus," 1,039, borrows more than it ought without acknowledgment from Caswall's hymn beginning in the same way. It is to be regretted that the Supplement should be open to any suspicion of unfairness,—the more so as the more recent Church compilations deal honestly by Nonconformists. While "Mercer" and "Hymns Ancient and Modern" conceal the names of hymn-writers, the "Sarum Hymnal," the "Hymnay" and others give them fairly and honestly.

There is another serious drawback to the Supplement, which is lightly touched on in the current number of the *British Quarterly*—the "undue proportion of odd-metred hymns which do not by their excellence compensate for their uniqueness, and scantily justify the special provision of tunes for them." The principle here involved is important. Hymns in unique metres *may* be popular and useful, but only by their strength and excellence compensating for their solitariness. Now the Supplement contains fifty-eight metres not to be found in the original book, of which all but three or four are represented by single hymns. As, of course, all tune-books professing to supply our denominational music, must provide tunes for all these, the Supplement will add very materially to the cost of tune-books, almost prohibiting their supply to the people generally in our poorer churches. It is very doubtful whether the bulk of these new hymns have anything in them to compensate for the injury done to Congregational psalmody.

I am, yours truly,
X. Y. Z.

London, April 11, 1874.

It may be added that the number of metres in the original work is sixty; in the Supplement ninety-three.

HOW TO RAISE CHURCH FUNDS.

To the Editor of the Nonconformist.

Dear Sir,—How to raise church funds is one of the most urgent questions of the day. Some suggest a sustentation fund. Others, subscriptions from wealthy Christians. Whatever will best promote self-reliance and self-support, must be the superior plan.

From the centre of the district where the second plan named is being vigorously attempted, a friend sends the following, "I have been a convert to the scriptural plan of weekly storing and offering for God, ever since you lectured at B—— ten years ago. I commenced giving 3d. a week, and though every year has brought additional family expenditure, I now give with greater pleasure 3s. a week towards ministerial support, besides meeting numerous other claims. I wish all Christians would adopt this *blessed plan.*" Another writes, "Friends who paid 50s. per quarter are now giving 10s. a week. One who paid 4s. a quarter, gives 4s., weekly, from his Sabbath store." A third says, "I am convinced that storing and giving as the Lord prospers, is

the Bible way, and is conducive to the spiritual growth, both of the individual and the church. I am sure that pew-rents keep many outside."

A Mission Church in Jamaica has supported itself and helped others, by weekly offerings, since an English gentleman circulated some of my tracts. The minister writes, "When the Church of England was disestablished here, I sent your 'Lord's Portion,' to a clergyman. He ordered twenty-five copies for ministers. The weekly offering is common in their churches now." Report of Richmond Chapel, Manchester.—In 1872, pew-rents and weekly offerings together raised 768*l*. Weekly offerings alone in 1873 realised 958*l*., increase 190*l*. The deacons say that by no other mode could this increase have been so easily and satisfactorily accomplished.

During the last fifteen months seventeen letters containing cheques, stamps, and post-office orders have failed to reach me, to my knowledge. Others may have failed unknown to me. Complaints made to the Post Office authorities proving vain, I leave Hackney to escape this constant infliction on my probity, peace, and purse. By mistake, I have been declared to have retired from my work. My household being now reduced, by the death of my beloved wife, to two daughters, I go to live in Bedford, as a centre from whence still to labour as desired. My address after April 20th will be 11, Ashburnham-road, Bedford.

Dear Sir, yours truly,

JOHN ROSS.

Hackney, April 13, 1874.

OUTBREAKS OF CONVICT GANGS.

To the Editor of the Nonconformist.

Sir,—The repeated outrages of late in the gang convict prisons of England and Ireland afford fresh proofs that the system of congregate labour is demoralising to the prisoners and dangerous to their officers. These frequent brutal assaults, and at times murders, at Chatham, Portland, Spike Island, and other gang-prisons, tell their own tale of failure in the system. They do not thus occur at the cellular prisons of Pentonville and Millbank; and it is seldom indeed that we hear of any such outrages either in the numerous county and borough gaols of Great Britain, or in the model cellular prisons of Germany and Belgium, whereas, for years past, at our public works convict establishments the prisoners have been, at frequent intervals, smashing their keepers' limbs or their own. Twice during the last session of Parliament the Howard Association had to bring before the notice of the House of Commons the frightful self-mutilations and other injuries of the convicts at Chatham, amounting to hundreds in the year at that prison alone. And now the latest news from Portland prison informs us of a batch of convicts half killing two officers and then barricading themselves in their cells.

Yet, in spite of all these occurrences, some of the highest prison authorities persist in the strange assertion that congregate labour is not demoralising, and that it is not accompanied by corrupting intercommunication. At the Prison Congress in 1872, Major du Cane and Sir W. Crofton even deprecated the use of the term "gang" as applied to the prison parties of convicts. They preferred the term "organised labour." Yes, it is "organisation" with a vengeance, when convicts can thus "organise" to wound and kill their officers, and then barricade themselves five in a cell. Even the great benefits of the Maconochie-Crofton system of "marks" and progressive classification are in a large degree diminished by this gang system, whether at Spike Island or at Portland.

When the previously unbrutalised offender, as a clerk, for example, who under pressure of severe temptation commits an act of dishonesty, is placed in a gang with wretches guilty of murder, rape, and all manner of abominations, it is inevitable that terrible corruption must ensue, just as if in a hospital, ordinary and slightly diseased patients were mixed up in close association with the victims of small-pox, typhus, and leprosy.

It would be almost impossible to find better officers than some, at least, of those at Portland for example, where the governor, chaplain, superintendent of works, and others, are excellent men. But they cannot do the impossible. They cannot prevent the gang system from working out its natural and necessary evils. Even a dozen bishops and their chaplains united could not prevent it. The long years of gang labour and mutual corruption, acting on men practically divorced from their wives, and cut off from all influences of home and kindred, combine to complete the process of brutalisation, at least in a number of instances.

Whereas, in such prisons as those of Louvain (Belgium), Moabit (Berlin), and Bruchsal (Baden), the prisoners are kept in entire separation for years, with perfect health of body and mind, and with large exemption from the dangers and evils of Chatham, Portsmouth, or Portland. And it has been found that with this separate system (not rigid solitude, be it particularly observed)—by isolating the men from each other whilst causing them to be abundantly visited by their officers or judicious committees—they are so effectually punished, deterred, and reformed, in a comparatively short period, that it is found quite compatible with the public safety to reduce their sentences at least one-third as to time. For example, three years in a separate prison are found to be both more penal and more reformatory than seven or even ten years in a gang-prison, and of course far more economical to the tax-payer. The better sort of criminals prefer separation as a mercy. The worst wretches enjoy the corrupting opportunities of the gangs. The governor of a city gaol on the separate plan told me, "I sometimes get ex-convicts here, who exclaim, 'I would rather have five years at Chatham than two in this blasted hole.'" The separation they so hate is both more penal and more reformatory to the bad, whilst more merciful both to the better and the worst.

The ablest foreign prison officials—those who have really had the longest practical experience of the separate system—are its most determined upholders. At the London Congress of 1872, when our gang-prison system was laboriously "whitewashed" in the eyes of foreigners by some prominent names amongst us, I said to some of the former, "Well, I hope the specious defences of the gang system with which you have been favoured won't beguile you into an abandonment of your own superior one," and it afforded me much satisfaction to receive from the best of prison managers (the Germans and the Belgians) the emphatic and instant reply, "Never, never. We will hold our own." Such events as these Portland outrages and the Chatham wholesale self-mutilations prove that those upholders of the separate plan were abundantly right.

The defenders in Great Britain of the gang system are, as yet, too powerful to allow of its abolition. But it is inherently and incurably rotten. It must eventually condemn itself. And such occurrences as those which the newspapers have of late so often chronicled, will at least have one good effect. They will increasingly tend to open the eyes of the public to the real nature of the corrupting congregate arrangements which produce such results, even in prisons ruled by some of the ablest and best of officers, as at Portland.

Yours truly,

WILLIAM TALLACK.

Howard Association, London.

DR. LIVINGSTONE.

In consequence of the detention of the Malwa through adverse winds, the ceremony which was to have taken place at Southampton on Monday, consequent upon the landing of Livingstone's remains at that port, was deferred. Several sermons on Dr. Livingstone were preached at Southampton on Sunday, one by the Rev. Mr. Carlisle, at Above-bar Chapel. Dr. Moffat, who was present with the mayor, was surrounded by the people after service, and it was with difficulty that he entered his carriage. The Rev. Horace Waller, vicar of Leytonstone, preached in the morning at St. James's Church, taking for his text the 6th and 7th verses of the 58th chapter of Isaiah, and dwelling at great length on the character and achievements of Dr. Livingstone.

A meeting of the Royal Geographical Society was held on Monday evening, at which Sir Bartle Frere, the president, announced that the funeral of Dr. Livingstone would take place on Saturday, and that the expense was to be borne by the Government. It seems that Mr. George Moore, with his usual munificence, had previously offered to defray the expenses of the funeral. The following letter was read from Mr. Holmwood, the British Consul at Zanzibar, giving the details of Livingstone's last days as obtained from Majwara, one of the traveller's followers:—

The party sent by Stanley left Unyanyembe with the Doctor about the end of August, 1872, and marched straight to the south of Lake Tanganyika, through Ufipa, crossing the Rungwa river, where they met with natural springs of boiling water, bubbling up high above the ground. On reaching the Chambezi, or Kambezi, river, they crossed it about a week's journey from Lake Bemba, also crossing a large feeder; but, by Susi's advice, Livingstone again turned northward, and recrossed the Kambezi, or Luapula, as he then called it, just before it entered the lake. He could not, however, keep close to the north shore of Lake Bemba, owing to the numerous creeks and streams, which were hidden in forests of high grass and rushes. After making a *détour*, he again struck the lake at a village, where he got canoes across to an island in the centre, called Matija. Here the shores on either hand were not visible, and the Doctor was put to great straits by the natives declining to let him use their canoes to cross to the opposite shore. He therefore seized seven canoes by force, and when the natives made a show of resistance he fired his pistol over their heads, after which they ceased to obstruct him. Crossing the lake diagonally, he arrived in a long valley, and the rains having now set in fully, the caravan had to wade, rather than walk, constantly crossing blind streams, and, in fact, owing to the high rushes and grass, hardly being able to distinguish at times the land, or, rather, what was generally dry land, from the lake.

Dr. Livingstone had been weak and ailing since leaving Unyanyembe, and when passing through the country of Ukabende, at the south-west of the lake, he told Majwara (the boy given him by Stanley, who is now in my service) that he felt unable to go on with his work, but should try to cross the hills to Katanga (Katanda?) and there rest, endeavouring to buy ivory, which in all this country is very cheap (three yards of merikani buying a slave or a tusk), and returning to Ujiji through Manyuema to recruit and reorganise. But as he approached the northern part of Bisa (a very large country) arriving in the province of Ulala, he first had to take to riding a donkey, and then suffer himself to be carried on a *kitanda* (native bedstead), which at first went much against the grain. During this time he never allowed the boy Majwara to leave him, and he then told that faithful and honest fellow that he should never cross the high hills to Katenda. He called for Susi, and asked how far it was to the Luapula, and, on his answering "Three days," remarked "he should never see his river again." On arriving at Ilala, the capital of the district, where Kitambo, the sultan, lived, the party were refused permission to stay, and they carried Livingstone three hours' march back towards Kabende. Here they erected for him a rude hut and fence, and he would not allow any one to approach him for the remaining days of his life except Majwara and Susi, except that every morning they were all desired to come to the door and say, "Good morning." During these few days he was in great pain, and could keep nothing, even for a moment, on his stomach. He lost his sight so far as hardly to be able to distinguish when a light was kindled, and gradually sank during the night of the 4th of May, 1873. Only Majwara was present when he died, and he is unable to say when he ceased to breathe.

Susi, hearing that he was dead, told Jacob Wainwright to make a note in the doctor's diary of the things found by him. Wainwright was not quite certain as to the day of the month, and as Susi told him the Doctor had last written the day before, and he found this entry to be dated April 27, he wrote April 28; but, on comparing his own diary on arrival at Unyanyembe, he found it to be the 4th of May, and this is confirmed by Majwara, who says Livingstone was unable to write for the last four or five days of his life. I fancy the spot where Livingstone died is about 11 25 deg. S. and 27 deg. E., but of course the whole of this is subject to correction, and, although I have spent many hours in finding it all out, the Doctor's diary may show it to be very imperfect.

Mr. Laing, who has come back to England with the remains of Livingstone, corroborated, so far as he could, all that Mr. Holmwood's letter had said. He had, he said, many opportunities of talking to Jacob Wainwright, and could speak of the affection all the boys felt for Livingstone, who would always stay his march when any one of them fell sick, but would never allow them to be in any way hindered by his own ill-health.

It appears that Dr. Livingstone's family are left in actual distress through his death, and a public subscription on their behalf is proposed by Baroness Burdett-Coutts, Lord Kinnaird, Sir Bartle Frere, and others. Money may be paid to Messrs. Ransome, Bouverie, and Co., and the London and Westminster Bank, to the credit of the "Livingstone Testimonial Fund."

A letter of some intrinsic interest from Dr. Livingstone, addressed to the proprietor of the *New York Herald*, was found among the Doctor's papers which have been received at the Foreign Office. It was forwarded to the *Herald's* London office, and Mr. Bennett has sent copies of it to the London newspapers. The letter is dated Unyanyembe, April 9, 1872, and dwells at some length on the horrors of the slave-trade, the remembrance of which he says sometimes makes him start at dead of night. He thus describes the interior of a harem, to keep up which institution much of the slave-trade is owing. The scene is apparently at Zanzibar, or near the coast:—

In conversing with a half-caste Arab prince, he advanced the opinion which, I believe, is general among them, that all women were utterly and irretrievably bad. He insisted that the reason why we English allowed our wives so much liberty was because we did not know them so well as Arabs did. "No, no," he added, "No woman can be good—no Arab woman, no English woman can be good, all must be bad." And then he praised his own and countrymen's wisdom and cunning in keeping their wives from ever seeing other men; and ended by an invitation to his harem to show that he could be as liberal as the English. Captain S., of H.M.'s corvette, accepted the invitation to be made everlasting friends by eating bread with the prince's imprisoned wives. The prince's mother, a stout lady of about forty-five, came first into the room where we sat with her son. When young she must have been very pretty, and she still retained many of her former good looks. She shook hands, inquired after our welfare, and to please us sat on a chair, though it would have been more agreeable for her to have sat on a mat. She did not seem to confirm her son's low opinion of women. A red cloth screen was lifted from a door in front of where we sat, and the prince's chief wife entered in gorgeous apparel. She came forward with a pretty jaunty step, and with a pleasant smile held out a neat little sweet cake, off which we each broke a morsel and ate it. She had a fine frank address, and talked and looked just as fair as an English lady does, who wishes her husband's friends to feel themselves perfectly at home. Her large beautiful jet black eyes riveted the attention for some time before we could notice the adornments, on which great care had evidently been bestowed. While talking with this, the chief lady of the harem, a second entered and performed the ceremony of breaking bread too. She was quite as gaily dressed, about eighteen years of age, of perfect form, and taller than the chief lady. Her short hair was oiled and smoothed down, and a little curl cultivated in front of each ear. This was pleasantly feminine. She spoke little, but her really resplendent eyes did all save talk. They were of a brownish shade and lustrous, like the "een of Jeanie Deans; filled wi' tears, they glanced like lamour beads." ["Lamour," Scottice for amber.] A third lady entered and broke bread also. She was plain as compared with her sister houris, but the child of the chief man of those parts. Their complexion was fair brunette. The prince remarked that he had only three wives, though his rank entitled him to twelve.

A dark slave-woman, dressed like but less gaudily than her superiors, now entered with a tray and tumblers of sweet sherbet. Having drunk thereof, flowers were presented, and then betel-nut for chewing. The head lady wrapped up enough for a quid in a leaf, and handed it to each of us, and to please her we chewed a little. It is slightly bitter and astringent, and, like the Kola nut of West Africa, was probably introduced as a

tonic and preventative of fever. The lady superior mixed lime with her own and sisters' good large quids. This made the saliva flow freely, and it being of a brick-red colour, stained their pretty teeth and lips, and by no means improved their looks. It was the fashion, and to them nothing uncomely, when they squirted the red saliva quite artistically all over the floor. On asking the reason why the mother took no lime in her quid, and kept her teeth quite white, she replied the reason was she had been on a pilgrimage to Mecca, and was a Hajee. The whole scene of the visit was like a gorgeous picture, the ladies had tried to please us, and were thoroughly successful. We were delighted with a sight of the light in a harem, but whether from want of wit, or wisdom, or something else, I should still vote for the one-wife system. Having tried it for some eighteen years, I would not exchange a monogamic harem, with some merry laughing children, for any polygamous gathering in Africa, or the world. It scarcely belongs to the picture, which I have attempted to draw, as far as possible, in order to show the supreme good for the sake of the possible attainment of which the half-caste Arabs perpetrate all the atrocities of the slave-trade, but a short time after this visit the prince fled on board our steamer for protection from creditors. He was misled by one calling himself Colonel Aboo, who went about the world saying he was a persecuted Christian. He had no more Christianity in him than a door-nail.

Here is a glimpse of an African interior not far from Lake Tanganyika. It was the stockaded village of Chitimbwa, a chief at war with the Arab slave-hunters :—

Chitimbwa was an elderly man with grey hair and beard, and of quiet, self-possessed manners. He had five wives, and my hut being one of the circles which their houses formed, and as I often sat reading or writing outside, I had a good opportunity of seeing the domestic life in this Central African harem without appearing to be prying. The chief wife, the mother of Chitimbwa's son and heir, was somewhat aged, but was the matron in authority over the establishment. The rest were young, with fine shapes, pleasant countenances, and nothing of the West African about them. Three of them had each a child, making, with the eldest son, a family of four children to Chitimbwa. The matron seemed to reverence her husband, for when she saw him approaching she invariably went out of the way and knelt down until he had passed. Between three and four o'clock in the morning, when the howling of the hyenas and growling of the lions or leopards told that they had spent the night fasting, the first human sounds heard were those of the good wives knocking off the red coals from the ends of the sticks in the fire, and raising up a blaze, to which old and young crowded for warmth from the cold, which at this time is the most intense of the twenty-four hours. In some parts of Africa the labour falls almost exclusively on the women, and the males are represented as atrociously cruel to them. It was not so here, nor is it so in Central Africa. Generally, indeed, the women have often decidedly the upper hand. The clearances by law and custom were the work of the men, the weeding was the work of the whole family, and so was the reaping. But the great matter is, they enjoy their labour, and children enjoy life as human beings and don't have the sap of life squeezed out of them by their own parents, as is the case with nailers, glassblowers, stockingers, fustian cutters, brickmakers, &c., in England. At other periods of the year, when harvest is home, they enjoy more leisure and jollification, with the native beer called "pombe." But in no case of free people, living in their own free land under their own free laws, are they like what slaves become.

THE BENGAL FAMINE.

A despatch dated Calcutta, March 20, has been received from the Viceroy of India which reviews the policy adopted by the Government with regard to the famine, the amount of distress anticipated, the steps taken to relieve it, and the present condition of the people in the suffering districts. It is now expected that the area of severe distress will be confined to a tract of country with a population of about 15,000,000. Of these it is estimated that at the worst period food will have to be provided for about 2,663,000 persons, or about eighteen per cent. of the population. The allotment of grain is 327,500 tons. Daily consumption per head was at first calculated at the rate of half a seer. This has now been increased three-fourths of a seer. The total amount of grain required is estimated at about 338,000 tons. Arrangements have been made for a supply of 465,000 tons, which will leave a reserve of 127,000 tons. The daily average of grain sent into the famine districts from north to west is 1,700 tons, of which some is fodder for cattle. Including what is being done by Governments and by private dealers, "grain to the amount of about 5,000 tons per diem, or sufficient to provide a daily ration for nearly 8,000,000 people, is converging on the famine districts."

A telegram from the Viceroy, dated the 11th inst., states that the greatest difficulties are still confined to the Tirhoot districts, from which, however, recent accounts are favourable. Four fresh deaths from starvation had been reported, viz., Tirhoot three, Monghyr one, making a total of seventeen cases.

The official reports are by no means supported by the press telegrams. The following, dated Calcutta, April 10, appeared in the *Times* of Saturday :—"There have been cases of smallpox occasionally on the relief works among the people draughted from the villages. The water difficulty is increasing. Some labourers walk miles to drink. Rain is eagerly expected for the sowings, but it may cause disease when it does fall. The foot-and-mouth disease prevails among cattle. Some carters are panic-stricken. No caste women are now labouring, but one-fourth of those employed never did outside work before. I passed the corpse of a starved man, and saw two children dying. Many must yet die, notwithstanding the relief afforded."

Another telegram of the 12th is not more reassuring. It says :—"Distress is increasing in Tirhoot. The bullocks are sick and dying. Two thousand eight hundred carters have fled. The viceroy's resolution declares it not impossible that the strain on the State resources may increase. Sir Richard Temple now estimates that half of the Patna, Bhapulpore, and Rajeshaye divisions may suffer distress, or 4,573,707. At the worst, 3,432,713 may require assistance. In Tirhoot the village system is complete. Thousands are going, the houses are empty. The Treasury has checked relief among the Northern Sonthals."

Sir William Muir relinquishes the Governorship of the North-Western Provinces, and is succeeded by Sir John Strachey. Sir Richard Temple is appointed to the Lieutenant-Governorship of Bengal, rendered vacant by the resignation of Sir George Campbell through ill-health.

The executive committee of the Mansion House Bengal Famine Relief Fund met on Monday, under the presidency of the Lord Mayor. Mr. Vine, the honorary secretary, stated that the amount subscribed down to the present time was about 80,000*l*. The Lord Mayor said that, in addition to this sum, amounts had been collected at Manchester and Liverpool, which would raise the total sum received through the committee in round numbers to 100,000*l*. A letter was read from the chairman of the Calcutta Committee which stated that down to the present time that committee had received 150,000*l*., the whole of which had been expended in the relief of sufferers from the famine. Their operations had been confined to supplying assistance to the different local committees, the Government having undertaken the duty of providing for the general distress and the prevention of actual starvation.

The Manchester fund for the relief of the distress in Bengal has reached about 8,500*l*. At a recent meeting of the committee Mr. Stanway Jackson said that at one of his mills the people last week subscribed "rather more than a shilling out of every pound that they had earned."

THE *CRECHE* AT RATCLIFFE.

The *Sunday Magazine* for April, among several other interesting papers—notably that of Dr. George Smith on the "Canterbury of North India"—has a very interesting article on the *crèche* at Stepney Causeway, founded by Mr. Hilton, a member of the Society of Friends, "as a practical answer to the question—How best can we help those poor women who loll about the doors with children in their arms to do something better for themselves and their families?" We present our readers with an extract describing the *crèche* :—

It is a plain, old-fashioned building, in a rather better street, just off the main thoroughfare. We knock, and are duly admitted. Ascending the stair, we observe that the space on the wall of the staircase is hung with little bags all of a size, and numbered, so that there is not an inch of it lost. We hear merry voices sounding below, and reaching the top of the stair, we are ushered into a long and rather narrow room, with an almost countless row of little cots along the wall, done up with spotless drapery, and every way tasteful. And a goodly number of these are occupied. Here and there we see infants asleep in them, or lying, and with toys in their hands, amusing themselves; whilst at the fire, duly enclosed with high railing, a young girl sits, with two infants of a few months old on her knee. Over the cot there are inscriptions, and bits of ornament and evergreens, and children in little knots here and there play with toys. We ascend another floor to see so far a repetition of the same scene, only that there are not so many children here, only two indeed, who look very delicate, and are sound asleep. We take time to assure ourselves that everything is airy, sweet, and bright, though the roof is rather low. Then we descend, and are introduced into a room where some belated youngsters are undergoing a bath. We notice that the clothes that have been taken off them are put into bags like those we saw hanging on the staircase wall, and that fresh clothes are put on instead. . . . . .

Our guide leads us on with business-like despatch. Now we are ushered into a room on the lower floor, from which had mostly proceeded the joyous sounds we had heard when entering. All round the wall run little arm-chairs, which are so arranged as to meet the requirements of the children, and at the same time to keep the air pure and sweet. These chairs, too, are so contrived, that while the limbs are left at liberty, the little ones cannot fall—a sort of continuous slab or table running round in front of the whole row. Some twenty children, from eighteen months to two or three years, are there—so neat, clean, happy, and cheerful-looking, that one forgets for the moment one is in Ratcliffe; while others, rather older, run about, or sit at benches in the middle of the room, looking at picture-books, or otherwise amusing themselves—one chubby little fellow making believe he is on horseback, aside a strip of wood. But this, we hear, is rather against rule, and the wood is quietly given up when he is asked for it, as with it he might hurt the others. Here, on certain days, lessons are given to the children on the Kindergarten system, and evidently the children relish the "lesson." Towards those in charge of them there is none of the shrinking fear one might expect. The children are as free and unconstrained as any children could well be, and laugh merrily when anything occurs to excite them. For our satisfaction a detachment, which had at that moment been out in the playground, were called in, most of them children who had been in the Crèche almost from its first establishment, and had reached the age when they could so far appreciate it.

Returning into the lobby, we find two or three late arrivals—girls and young women with infants, who hold out their arms to our guide to be taken. But the house has its rules, and very strict on some points these are, as they need to be. First of all, the children must be paid for at the low rate of a penny a day. Then there must be no trace of sickness or of skin-disease visible about them. If there is, they must go to the doctor. One of these children has just been brought back from him with a report that all is right; and the child is accordingly sent up-stairs, to be stripped, bathed, and have the Crèche's clothes put on. But one of the others shows suspicious symptoms, and is despatched on the same errand as the other had been. In the event of the child being recommended for the infirmary by the doctor, and other things being suitable, it is put into the upper room, where we found the two delicate consumptive children asleep. This infirmary was fitted up only during the past year—Mrs. Hilton having been much exercised about the improper treatment by which mothers so seriously injured their children when they were sick. She mentions one case: "A child of ten months old was dying of diseased bowels, and its mother came to the Créche, weeping. 'Well,' she said, 'I have done all I can for my poor baby. Only yesterday I gave it fourpennyworth of eels, two eggs, and a glass of port wine.' The child died the next day."

The utmost care is necessary in such a locality, of course, to prevent the spread of ophthalmia and infectious diseases. To reduce risk of the first evil, each child, as we understood, has its own towel, which is carefully hung near the head of its cot in the daytime; and it is mainly to prevent the spread of infection that Mrs. Hilton has held so firmly by the plan she started with, of providing clothes for the children while they are in the Créche, and putting aside their own clothes till they go home again at night.

Mrs. Hilton's one idea is to help the women so to help themselves that self-respect may be aroused and strengthened in them. She is careful to put no premium on idleness, or to pauperise those she would aid. Hence the strictness with which she has in very trying cases declined to take infants without payment. Another point is that, on principle, only the children of married women are taken.

We hope that Mr. Page's article may not pass without securing some aid to so worthy a work.

THE EDUCATION ACT.

LONDON SCHOOL BOARD AND RELIGIOUS EDUCATION.

A deputation from the London Nonconformist Committee, consisting of James Heywood, James Spicer, J. Southgate, Andrew Dunn, Esqs., the Revs. W. Braden and J. Shaw, this afternoon presented the following memorial to the London School Board, relative to the proposal of Mr. F. Peek, one of its members, to give to the board the sum of 500*l*., to be spent within one year for the encouragement by means of prizes and rewards of religious education in board schools.

The deputation, which was accompanied by Sir Henry Havelock, M.P., was introduced by the Rev. Ll. D. Bevan, LL.B., and J. Chatfeild Clarke, Esq. The memorial was read by the Rev. W. Braden, and will no doubt give rise to a long and interesting discussion :—

TO THE SCHOOL BOARD FOR LONDON.

The Memorial of the London Nonconformist Committee

Sheweth—

That your memorialists have seen with grave concern that a member of your honourable board has offered the sum of five hundred pounds to be expended within one year in defraying the cost of examinations "in the Bible and in the principles of religion and morality, and in providing prizes or rewards, or both, for such pupil teachers and scholars in the board schools as may after such examinations be selected."

While acknowledging the munificence of the offer, your memorialists, who claim to be among the very foremost in their desire that the most real and thorough religious instruction should be imparted to the young at suitable times, and by properly qualified persons, would nevertheless respectfully urge that the proposed gift be declined for the following among other reasons :—

That the establishment of such examinations will place religious education in board schools in such a position as was not contemplated by the Act under the provisions of which your honourable board is formed; that it will be almost impossible to examine children "in the Bible and in the principles of religion and morality," without that definite reference to dogmatic teaching, which would be objectionable to the consciences of many parents, while, if children are prevented attending those examinations, through the scruples of their parents, they will be placed at a disadvantage by not being allowed to compete for the proposed prizes and rewards.

Your memorialists would also submit that the preparation of the scholars by the teachers for the proposed examinations will seriously direct the teachers from their own proper work of secular instruction, without any corresponding advantage, inasmuch as your memorialists are sincerely convinced that mere drill in what are called "the principles of religion" will not foster religion itself, but produce a reverse and there a disastrous effect.

A further objection they would urge, is, that the acceptance of this offer will give rise to renewed and bitter controversy; while the appointment of any inspector, or inspectors, must excite suspicion and agitation which cannot but prove injurious to the work of the board and the schools under its charge.

Again, they would remind your honourable board that some schools of various denominations have been transferred to its care on the tacit understanding that the compromise accepted after much discussion by your predecessors would remain undisturbed; but the introduction of a system of religious examinations will appear like a breach of that understanding. They think also that a work of such importance and magnitude should not be thrown, if it is to be done at all, upon the generosity or caprice of private individuals, and that if the gift in question be accepted it will be an inducement to religionists of various creeds to make

other offers which will hamper the free action of the board.

Your memorialists would not conceal the fact that they have hitherto firmly maintained that your honourable board, composed of gentlemen professing various religious opinions, and elected by a constituency of all shades of religious beliefs, cannot legislate with efficiency and impartiality for the religious instruction of children whose parents belong to differing denominations, and they consequently now express the hope that no further step will be taken to perpetuate and increase the anomaly of an assembly constituted like yourselves engaging to supply religious instruction.

They therefore pray that you will decline this and all similar offers; and that in the discharge of your arduous duties you will still act with that conscientious impartiality towards all the ratepayers of the metropolis which will commend the board to the confidence of the entire community.

Ryde.—At the meeting of the school board of this town, the resolution adopted two years ago that the Bible be read in the schools "without explanation" was rescinded, one member only voting against it, and as a substitute, two members being neutral, the following resolution was carried:—"That in schools provided by the board the Bible be read with simple explanations by the principal teachers."

Elementary Teachers.—At the meeting of the Elementary Teachers' Union held last week, Sir John Kay-Shuttleworth, who presided, expressed his belief that at least 100,000 teachers and three millions of money would be required to carry out the work of elementary education. He fears, indeed, that when three millions have been spent, it will be found that the work is only half done. There are now 20,000 certificated schoolmasters, and 30,000 pupil teachers, making in all an army of 50,000, or one-half the number specified by Sir John as necessary.

Church Festivals and School Holidays.—At the meeting of the Kidderminster board, on the 26th ult., Dr. M'Cave suggested that the children in the board school should have holiday from the Wednesday in the Passion Week to the Thursday in the Easter Week. Mr. Parry inquired why they should not attend school on the Thursday before Good Friday. Dr. M'Cave: Because Maunday-Thursday is a solemn day, and is thought as much of in our Church as Good Friday, being the institution of the Blessed Sacrament. Mr. Parry objected to the terms made use of by the doctor. They knew nothing at that board of Passion Weeks and Maunday-Thursdays. Mr. M'Cave: There is an historic letter written by Mr. Gladstone, dated Maunday-Thursday. (Laughter.) Mr. Naylor: I don't think there is sufficient authority for this board to take notice of the "historic letter." Mr. Barry: For the matter of that Sydney Smith dated a letter, "Baking-day, Eve of Washing-day." (Laughter.) I move that the board schools have a vacation from Thursday evening, April 2, till Monday, April 12, just as in the other elementary schools of the town. Mr. Naylor seconded. Dr. M'Cave: This is the religious difficulty again raised, and I will move as an amendment, "That the vacation be from Wednesday evening in Passion Week until the Wednesday in Easter Week." Eventually the original resolution was carried.

The Manchester Religious Education Scheme.—The Manchester School Board have adopted a scheme of religious instruction which will probably be a good deal canvassed in the course of the next few months. It is a minute and elaborate document, the result, apparently, of a very careful and thoughtful analysis of the Old and New Testaments. The teaching of religion is no longer to be confined to the head master or head mistress, but is to be imparted, in accordance with the plan, by all the teachers. A part of the scheme is specially designed to meet the case of the pupil teachers. As to this latter point, in the course of the discussion, Miss Becker submitted that while the children whose parents objected to the teaching were protected by the conscience clause, the pupil teachers would not be so protected, to which the chairman (Mr. Hugh Birley, M.P.) replied that the pupil teachers would understand what the regulations were, and must either accept the conditions or decline them and retire. The proposer of the scheme, in the course of his speech, gave as a reason for laying down a systematic plan of religious teaching the fact that under the present system religious teaching, being left very much in the hands of the teachers, was neglected. This statement seems to indicate, contrary to the opinions of many, that elementary teachers would not consider it a grievance if the religious part of school instruction were taken out of their hands. The debate was long and warm, though there were but two direct opponents of the scheme upon the board. During the speeches a very significant remark fell from a Roman Catholic member (Mr. O'Reilly) who, after stating that he maintained a passive attitude towards the scheme, added: "I hope the day may be long distant when any Catholic will have to take advantage of a board school; but if ever such a time should come we shall take advantage of the conscience clause."—*School Board Chronicle.*

FOREIGN MISCELLANY.

Kaulbach, the celebrated painter, died at Munich on Tuesday evening, from cholera, in his seventieth year.

Prince Bismarck has improved in health so far as to be able to confer with visitors and transact business verbally. He will not, however, be allowed to leave his room for the present. During the last few days he has spent some hours out of bed, but had to be wheeled into the next room in a chair.

The Whisky Crusade.—A correspondent at Washington, Ind., writes to Nevada that a society numbering thirty women, mostly girls from eighteen to twenty-five, has been organised to pay a temperance visit to the Pacific coast. They will commence their labours at Omaha, and stop at every saloon on the line of the railroad from there to San Francisco.

The French Septennate.—The French Government decided on Saturday to take vigorous measures against papers who make attacks on the Septennate. For denying its irrevocable nature *communiqués* were sent to the *Liberté* and *Union*, and a circular has been issued by the Minister of the Interior, declaring that the powers conferred for seven years upon Marshal MacMahon are irrevocable, and that attacks upon them constitute a violation of the law, and will not be permitted.

The German Army Bill.—At Monday's sitting of the German Parliament the Military Bill came on for discussion. The Minister of War announced that the Government had accepted the compromise proposed by Herr von Bennigsen, on behalf of the National Liberals, viz., that the peace effective should be fixed at 401,659 men for seven years. He said the Government was convinced that the experience of the next seven years would show that that force was absolutely necessary, and that it would afterwards be voted permanently or for a long term of years. Nine Fortschritt members separated from their party and voted for the compromise, which was yesterday carried by a majority of 78.

The late Mr. Sumner and International Arbitration.—Mr. Sumner has bequeathed to the President and Fellows of Harvard College 1,000 dollars in trust for an annual prize for the best dissertation by any student of the college or any of its schools, undergraduate or graduate, on universal peace, and the methods by which war may be permanently suspended. He has written:—"I do this in the hope of drawing the attention of students to the practicability of organising peace among nations, which I sincerely believe may be done. I cannot doubt that the same modes of decision which now prevail between individuals, between towns, and between smaller communities, may be extended to nations."

President MacMahon.—The Paris correspondent of the *Daily Review*, after giving a deplorable account of the state of affairs, says:—"We know that the Marshal-President is very much affected by such a state of things. His position is indeed miserable. The country does not dislike him. He is a loyal man, but exceedingly weak. If he dismissed his present advisers and chose a Cabinet in the Left Centre, the whole of France would rally around him. But his wife is a Legitimist, and has a Jesuit confessor. All his wife's family belongs to that party. The Duke of Broglie exerts over him an incredible power, which shows his utter want of discrimination. He continues to fight desperately as he did at Reichshofen and at Sedan."

The Proposed Channel Tunnel.—A conference on the subject of a tunnel under the Channel from England to France has been held in Paris this week. It appears that a special French committee composed of railway directors invited the chairmen of the English railway companies interested in the question to confer with them in Paris. The conference, which lasted two days, has served to establish the bases on which the preliminary experiments must be made to prove the possibility of such an undertaking. The President of the Republic has expressed his interest in the object which the conference had in view. It is thought that, in the meantime, until the question of a tunnel be decided, that of a port on the French coast for improved steamboat service will be considered.

The Cremation Propaganda.—The cause of cremation is making further progress in Germany. The furnace intended for the experimental burning of the dead now in building in Dresden is to be completed in a few weeks. Meanwhile a cremation society has been formed at Vienna under the title of "The Urn," and has obtained the Government's consent for instituting similar experiments. The furnace to be built in Vienna will be after the design of Reclam, of Leipzig. "The Urn" has a goodly roll of members to show already, and every day is said to witness additions. In Zurich Swiss papers affirm cremation is more spoken of and excites greater attention and zeal than even the proposed revision of the Federal Constitution, on which a vote is about to be taken shortly.

The Ashantee Treaty Signed.—By an arrival at Liverpool we have advices from Cape Coast Castle to the 19th March. The treaty of peace had been signed by the King of Ashantee and his ambassadors. No guarantees are given, however, for its execution. Troops and stores were being sent away as fast as possible. The *Times* correspondent says—"The signature of the treaty proves, at all events, that the Ashantees have had enough of war for the present. It must not be supposed that they will religiously adhere to every clause and article. It is very doubtful whether they will keep up a broad road from Coomassie to the Prah; it is quite certain that they will not abandon human sacrifices—an essential part of their religion. They renounce all claim to Assin, Wassaw, Denkera, &c.; but they gave up their claim to those countries not less formally in the treaty of 1831."

The Victor Emmanuel hospital ship, from the Gold Coast, has anchored off Netley Hospital. Her Majesty will review the returned sailors and marines on the 23rd in the Royal Clarence Park, Portsmouth.

French Politics.—The *Daily News* correspondent in Paris writes:—"It is thought certain that the Duc de Broglie will press forward his bill for the creation of a Senate immediately after the meeting of the Assembly in May. The great battle between the Government and that portion of the Assembly which thinks of the rights of the nation will be fought on this theme. The Republicans are almost indifferent as to the contemplated new electoral law, being persuaded that no possible manipulation of universal suffrage can prevent the constituencies from voting against monarchy or a statholderate. But such a Senate as the Duc de Broglie contemplates, elected principally by functionaries, bishops, curés, generals, and judges; and so cunningly devised as to be 'Conservative' of nothing but his own power—a Senate which should be enabled to hold the threat of dissolution over a new Assembly, and to govern practically without any Assembly at all—is held as an aggression to be opposed to the utmost by all legal means, and as one which, if contrary to reasonable anticipation it should be set up, would justify resistance by any means whatever."

Miscellaneous.

What Drunkenness Costs a Town.—There are said to be 10,000 cases of drunkenness a-year in Manchester police-courts, each of which is estimated to cost 1*l.* There are the two or three constables to convey the helpless offender to prison, the doctor to be sent for, a reserve of men to watch the cells thus occupied, and the hearing before the magistrate next day. All which costs 10,000*l.* a-year, less the fines inflicted, which means a large loss, as a fine of a half-crown or a crown does not go far towards the expense.

The Late Election for Cardiganshire.—A somewhat curious correspondence between Mr. E. M. Richards, late Liberal M.P. for Cardiganshire, and Mr. R. D. Jenkins, the Under-Sheriff for that county, throws some light upon the Conservative "triumph" lately effected in that district. Mr. Richards asserts—and his statements are not denied—that an influential Conservative land-agent, who had canvassed vigorously for the Tories, was appointed to receive the votes of the electors in one of the polling districts, with very obvious effects on the tenantry under his influence; that the ballot-box of that district was taken to this gentleman's private house for the night subsequent to the polling; that four or five other ballot-boxes were left all night in the Conservative committee-rooms; and that in one of these boxes there were eight voting-papers in excess of the number returned as having been used by the deputy-sheriff!

The Workmen's Peace Association.—At the annual meeting of this society, on Saturday, Mr. Edmond Beales in the chair, the following among other resolutions was adopted:—"That this meeting, cordially approving the foreign policy of the late Government, except in the case of the Ashantee war, records its satisfaction at the appointment of Lord Derby to the office of Foreign Secretary, and regards his acceptance of that office as a pledge that the present Government will not be tempted by the allurements of a so-called spirited foreign policy to depart from the generally pacific course of its predecessors." Another resolution, moved by Mr. Lucraft, and carried unanimously, expressed "deep humiliation" at the recent rejoicings over what are termed our victories in Ashantee, and recommended that steps should be taken to abandon our position on the Gold Coast, and other useless places, so as to prevent a repetition of similar contests.

A Mistaken Action.—It would appear that the Rev. Hugh Davis, of Swansea, and clergymen, at the recent election, disturbed one of Mr. Dillwyn's meetings at Shiloh Chapel in Swansea. They interrupted speakers who were addressing the audience on the Burials Bill and the 25th Clause, and had to be handed over to the custody of the police. The *South Wales Daily News*, in its report of the proceedings, broadly insinuated that the reverend defenders of the Establishment were intoxicated, and for this Mr. Davis demanded an apology, and upon its being refused brought an action for libel, which was tried the other day at Gloucester. The clerical trio owned to having each drank a glass of sherry and two glasses of brandy-and-water before they went to the meeting, but denied that they were intoxicated, indeed, they swore that they were "perfectly sober," though "somewhat excited, but not to a greater extent than was usual in a Welsh political contest." The trial lasted for a day and a half, and resulted in a verdict for the defendant.

The Temperance Question.—On Monday a large and influential deputation of ladies waited upon the magistrates of Dundee to urge the necessity of a reduction in the number of public-houses in the burgh. The ladies numbered between fifty and sixty, and most of them were married, being the wives of clergymen, merchants, and leading citizens generally. They submitted a petition, signed by 1,383 women of all grades. The magistrates were requested not to grant any new licences, to withdraw those the holders of which

had been convicted, to grant no transfer, and to permit no plurality of certificates in the name of one person. Four members of the deputation, Mrs. Inglis, Mrs. Parker, Mrs. Steel, and Miss Smith, addressing the magistrates, pointed to the misery the liquor-traffic involved. They hoped the revenue of the country would not be regarded in any action that might be taken, and suggested that it would be better to give publicans pensions rather than allow them to continue their nefarious trade. The magistrates promised to give the statement their best attention.

Arsenic in Wall Papers.—"Pro Bono Publico" writes as follows to the *Manchester Guardian:*—"The illness of an infant led my medical attendant to investigate the probable cause of the unaccountable change from previous good health. An analysis of the wall papers showed that in two rooms the papers contained considerable quantities of arsenic, and in the papers of four other rooms arsenic was also found. To replace the condemned papers twelve different patterns were selected and tested. Of these only four were found free from arsenic. The impression I had that arsenic was only used in some particular shades of green was dispelled, as it was traced in blue, buff, and other colours. The qualities of the papers were no criterion; it was found in papers varying from 3s. 6d. to 20s. per piece, and the production of various makers. Some of the newest, expensive, and decorative styles proved the worst."

Lost Property.—Every day we see advertisements for lost property, some showing eccentricity on the part of the losers. Ladies leave bags full of jewels in hansom cabs, though why they carry these articles about so loosely does not appear. Puppies and Angora cats are continually going astray, as also canary-birds, parrots, and dormice; while pocket-books "of no use to anyone but the owner," seem to lead a nomade existence. But these are small losses compared to that which has lately befallen a young Ritualist, whose "Sin Book" has been mislaid or stolen. In this awful volume he had written down a great many venial, and four or five mortal sins (he is uncertain as to the number), but that is of small moment. From his love of sweets it is presumed that one of the direst sentences run thus:—"I ate too many pancakes on Shrove Tuesday," but we are not informed whether he considers this a venial or a mortal sin. "I wasted too much time in dressing for vespers," may, perhaps, be another. A young lady is supposed to have found the "Sin Book." This, the latest vagary of Ritualism, is, however absurd it may seem, a positive fact. We can scarcely imagine a more unwholesome employment for a lad than keeping a "Sin Book."—*Echo.*

Address to Mr. Andrew Dunn.—A meeting of the supporters of this gentleman during his late candidature for a seat in Parliament for the borough of Southwark, took place on Monday evening in the Borough-road Chapel. The object of the gathering was the presentation of an illuminated address to Mr. Dunn. The chairman, Mr. T. Hilton, expressed a hope that that gentleman would be returned to Parliament at least at the next election. The last meeting of the Liberal electors had shown that they were doing all that was possible to consolidate the party. With reference to a paragraph in the address which pointed to the support offered by Mr. Dunn to the Permissive Bill, he thought that those who wished it to be passed ought to associate that movement with Liberal principles, for it was impossible for a measure of that kind to be passed by a Conservative Government. Mr. Daintree presented the address, remarking, in the course of a brief speech, that Mr. Dunn had borne his defeat most manfully. Mr. Dunn gave an exposition of his political views, which were well received. Brief addresses, of a more or less political character, were delivered by the Rev. Dawson Burns, Mr. A. Hawkins, the Rev. G. W. M'Cree, Mr. Jabez West, &c.

The Power of Faith.—The most eminent of living American missionaries, Titus Coan, whose scene of labour has been the Pacific Islands, has addressed a letter, which is printed in this month's *Herald of Peace*, to Mr. Louis Street, also an American, a missionary of the Society of Friends, labouring in Madagascar. It is one of the most valuable testimonies which has ever been published, as showing the reality of God's protection over those who trust in Him—a protection incomparably stronger and safer than that of weapons of war. Forty years have elapsed since Mr. Coan, in company with one companion, threw himself unarmed among the savage Patagonians. Some of their friends had advised them to go armed; but they replied, "No, our weakness is their strength; our apparent unprotectedness our shield." And so it was. The savages saw they were defenceless and harmless, and left them unscathed. The Dyocks killed Murser and Lyman with their own rifles. "After we left Patagonia," says Mr. Coan, "seven armed missionaries were starved to death on Tierra del Fuego, because they feared to go with the natives, and the natives feared them. At a later date eight missionaries were slaughtered at one time by the same savages; and I am told that these were armed, not, of course, with hostile designs, but with the view of self-protection and to procure game." Mr. Coan has always acted consistently on the principle which actuated him at the commencement of his career, and his work has been signally owned and blessed of God.—*Freeman.*

The Orton Perjuries.—The trial of Jean Luie for perjury in the Tichborne case commenced on Thursday at the Central Criminal Court, before Mr. Justice Brett. The prisoner was undefended by counsel. The material charge of perjury was the statement that he had never been in England before July, 1873, and had never been convicted of any offence. He was also charged with bigamy. A number of witnesses were called to prove that the prisoner was in Hull in 1853 and 1854, and proof was given of his marriage to Sarah Colborne, at Melksham, in 1855. When all the evidence had been taken, Luie addressed the court in his defence, complaining that he alone had been singled out for prosecution. On Friday the trial was resumed. The prisoner at first asked whether he might call the Claimant. Mr. Justice Brett put it to him whether it would be advisable to do so, and prisoner then said he would call no witnesses. Mr. Justice Brett then summed up. Referring to the prisoner's alleged conversation with Mr. Whalley, he said if it were true Mr. Whalley, either from folly or wickedness, made such a statement as alleged—namely, that there was a difficulty in finding men who had picked up a shipwrecked crew—he was giving an incitement to perjury. He had no hesitation in saying that Mr. Whalley had obtruded himself as a witness for the prisoner, knowing he could do him no good. The jury, after a short consultation, found the prisoner guilty. His lordship did not pass sentence at once, but proceeded with the trial of "Captain" Brown. Mr. Poland opened the case at great length, and Captain Oates and other witnesses were called to prove the allegations of perjury. The prisoner did not call any witnesses. At the close of the case the jury immediately returned a verdict of "Guilty." His lordship then recalled Luie and passed sentence upon both prisoners, condemning Luie, against whom the charge of bigamy was withdrawn, to seven, and Brown to five years' penal servitude. Luie did not appear to be moved by his punishment, but Brown is said to have been "completely unmanned," and to have "wept like a child."

Epitome of News.

The Queen went to church at Whippingham on Sunday. The Rev. William Gray preached the sermon. Captain Glover and Captain Sartorius dined with the Queen on Friday, and remained at Osborne until Saturday morning.

The Duke and Duchess of Edinburgh have, it is said, accepted the invitation of the Duke of Abercorn to visit Dublin early in the month of August.

To complete his round of duty in the several branches of the military service, Prince Arthur will shortly join the 7th Hussars, at Maidstone.

Yesterday, at Kensington Palace, the Princess Mary Adelaide, Duchess of Teck, was safely delivered of a son; and the bulletin speaks favourably of the health both of mother and child.

Yesterday was the seventeenth birthday of the Princess Beatrice, her royal highness having been born in 1857. There were the usual celebrations at Windsor.

The Duke and Duchess of Edinburgh left London on Monday afternoon for Portsmouth, and crossed to Osborne on a visit to the Queen.

Sir Garnet Wolseley has been appointed Inspector-General of the Auxiliary Forces, vacant by the appointment of General Sir James Lindsay to the military secretaryship to the Commander-in-Chief.

Mr. Gladstone having been invited to attend a Liberal banquet at Bodmin, replied as follows:—"Though I rate the claims of the county of Cornwall very high, I much regret being unable to accede to your request. I cannot but view with satisfaction the disposition which prompts this and other late manifestations as a sign of energy, and I hope prudence, in the Liberal party; but the invitations addressed to me in connection with them having been very numerous, and extending over all parts of the country, I have had no choice but to decline."

The office of Solicitor-General having become vacant by the retirement of Sir John Karslake and the promotion of Sir Richard Baggallay, was offered (the *Times* says) to Mr. Huddleston, Q.C., and M.P. for Norwich, but we are authorised to state that, after due deliberation, Mr. Huddleston has declined the appointment on the ground that he prefers the practice of the profession, with the position of an independent supporter of the Government, to undertaking the duties of official life. Possibly Mr. Huddleston did not regard his re-election for Norwich as very certain.

Lady Coleridge, mother of the Lord Chief Justice of the Common Pleas, died on Thursday night, aged eighty-five.

Mr. Ruskin, accompanied by Mr. Max Müller, has left England for Italy, and is not expected to return to this country before the month of June.

Professor Owen, who has been passing the winter in Egypt for the benefit of his health, has just returned to England. He is, it is stated, much the better for his change.

The death is announced of the Marquis of Clanricarde, in his seventy-second year, at his residence in Stratton-street, Piccadilly. His eldest son, Hubert de Burgh Canning, Viscount Burke, succeeds to the marquisate. The deceased peer filled the office of Postmaster-General and Lord Privy Seal under the Palmerston administration, and some time previously was our ambassador at St. Petersburg. Since then Lord Clanricarde only distinguished himself as a supporter of the Irish interests in the House of Lords, and an advocate of the measures of Mr. Gladstone's Government.

In the iron trade a reduction of wages equal to ten per cent. has been agreed upon for three months, after which the wages will be regulated according to the rise and fall in the price of iron.

There appears to be a severe outbreak of small-pox in Birmingham.

Mr. Crawshay, who may be regarded as the leading man in the South Wales iron and coal trades, has given a month's notice to the men in his employ—about six thousand in number—to terminate their present contracts. It is expected that all the masters in that district will reduce wages by twenty per cent., and this is regarded as not unlikely to lead to some strikes on the part of the colliers.

On behalf of the late claimant to the Tichborne estates, an application was made on Monday to Mr. Justice Lush, at Judges' Chambers, for an order on the prosecution to produce the roll of all the proceedings in the late trial, in order that it might be submitted to the defendant's counsel, who were instructed to apply for a new trial and an arrest of judgment at the opening of Easter Term. The motion was opposed on behalf of the Crown, and refused by the judge.

Application having been made to the Home Secretary by Arthur Orton for a new trial, Mr. Cross has replied that he cannot grant the application until the attorney states the legal grounds on which he considers a new hearing necessary.

At the Leeds assizes on Saturday, before Mr. Justice Archibald, Mr. Powell, glass-merchant, of Harrogate, obtained from the North-Eastern Railway Company 1,000*l.* damages for injuries received in a railway accident last November.

The sentence of death passed at the late Wiltshire assizes upon Maria Burfitt, for the wilful murder of her illegitimate child at Mere, in October last, has been commuted to penal servitude for life.

The *Glasgow Herald* states that Mr. Alexander Macdonald, M.P., has just purchased "the beautifully situated estate of Wellhall, in the vicinity of Hamilton, which was recently occupied by Mr. Graham, commissioner to the Duke of Hamilton."

The Home Rulers have fallen out among themselves. In a published letter Mr. Smyth, M.P., distinctly refuses to be bound by the course Mr. Butt adopted in introducing Home Rule to the House of Commons at the opening of the session, and says, "I, as one of the majority, would certainly have entered my protest against such a mode of dealing with a great question."

The late Mr. John Farnworth, timber merchant, Liverpool, bequeathed by his will 22,000*l.* to various Wesleyan institutions and Liverpool charities.

Mr. Pease, M.P., and his brother, Mr. Arthur Pease, the mayor of Darlington, have presented a new cemetery to that town, which will cost the donors, when completed, 20,000*l.*

The result of the polling at the Louth election was that Mr. Kirk secured 997 votes, and Mr. Molloy 507, thus giving the former a majority of 490.

A conference was held on Saturday at the London Mansion House in reference to the Saturday collection in aid of the Hospital Sunday Fund. After a warm discussion it was resolved that the workmen's committee already in existence should confer with the Hospital Sunday committee at the Mansion House with a view to joint action. An independent committee of working men was nominated to assist them.

At the Holloway Station of the Great Northern Railway, on Saturday, as a train stopped for the purpose of collecting tickets, an elderly gentleman attempted to alight before the train was brought to a standstill, and in doing so fell between the train and the platform. Death was almost instantaneous.

Precautions are being taken to prevent damage by the exceptionably high tide expected on Saturday.

Mr. and Mrs. German Reed recommence their entertainments at St. George's Hall on Monday evening next, when *Ages Ago* will be reproduced.

Among the literary treasures said to have been left by Senator Sumner is the Bible of John Bunyan, with the autograph of the author of the "Pilgrim's Progress" written in it.

The *Englishman*, the new paper by Dr. Kenealy, which made a first appearance on Saturday, is filled with matter relating to the "Tichborne" case. There is a proposal for a "Kenealy testimonial" of 30,000*l.* to be invested, "and the income of 1,000*l.* per annum to be paid to Dr. Kenealy quarterly." The learned gentleman says Arthur Orton will return to England in twelve months. But why delay?

A Clerical Fisherman.—The following story is told of the late editor of the *Scotsman*, Mr. Russel, who was well-known as an enthusiastic and successful angler. He had been fishing on the Spey, and the parish minister had preached a special sermon, when he had the editor as one of his hearers. On Monday the minister met Mr. Russel at the waterside, and, after some introductory conversation, the following colloquy took place:—Minister: "You are very fond of fishing, I believe, Mr. Russel." Editor: "Oh, yes, sir, I often ply the rod." Minister: "Well, I am in that line myself, too." Editor: "Indeed! I am glad to meet a brother angler anywhere." Minister: "But, you know, mine is a different branch. I am a fisher of men." Editor: "Oh, ay; by the way, I looked into your creel yesterday, but I saw naething in't."

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The Nonconformist.

WEDNESDAY, APRIL 15, 1874.

SUMMARY.

BOTH Houses of Parliament have reassembled after the Easter recess. The Peers met last night, but adjourned after the labours of a quarter of an hour. The Commons were not in a critical mood when they came together on Monday, and achieved the almost unexampled feat of voting the whole of the Army Estimates—say fifteen millions sterling—at one sitting. At this rate of progress the supplies will all have been granted by Whitsuntide. The prevalent apathy which obtains in Parliament will no doubt give way to active interest when the financial statement is made to-morrow, and the provisions of the measure for modifying the Intoxicating Liquors Act are explained a week later. We do not envy Mr. Cross his responsibilities, for his expected concessions to the publicans are likely to meet with a very determined resistance. Last night Lord Robert Montagu, once a Conservative Minister, now a Home-ruler and Irish M.P., endeavoured to draw from Mr. Disraeli some declaration relative to the Irish Coercion Act, but the right hon. gentleman, with the *sang froid* of a Palmerston, reminded his questioner that since his speech containing a reference to the subject was delivered at Buckingham "a good deal has happened," and that he was quite disinclined to give any opinion now upon the "laws of coercion and stringent severity" by which Ireland is governed. Mr. Disraeli assumes the attitude of a political Gallio to perfection, but it may be doubted whether his administration will be thereby strengthened.

The remains of Dr. Livingstone were expected at Southampton on Monday, and the public-spirited townspeople were prepared to do honour to the illustrious missionary and explorer. But the Malwa, which is conveying the body from Gibraltar, has been delayed, probably by adverse winds, and there is as yet no news of the arrival of that steamer in the Solent. The Government have agreed, though somewhat grudgingly, to defray the expenses of a public funeral, and the remains of Dr. Livingstone will be interred in Westminster Abbey with national honours, and we dare say with a pomp hardly in keeping with the simplicity of his character, on Saturday next. In our view the most fitting means of expressing public gratitude is by liberally subscribing to the fund started on behalf of the family of the lamented philanthropist.

We regret to say that the conciliatory proposal of Mr. Mundella, M.P., for attempting to settle the wages dispute in the Eastern Counties, and which was accepted with commendable promptitude by the Labourers' Union, has been rejected. It is said to have been "indignantly scouted"—at all events it is disapproved of—by the farmers of the district. The lock-out continues, and is indeed extending, for field service is not just now greatly in request. It is stated that the agricultural employers absolutely deny the right of the labourers to join the Union, and express their determination to sell their coats off their backs rather than submit to its dictation. On the other side there is equal determination, and there can be little doubt that the Union, now that the farmers have put themselves so entirely in the wrong, will be well supplied with the means which are necessary to support for the time being the locked-out labourers. The spirit of the letters we have published elsewhere indicates the serious nature of the struggle, and the improbability that the peasantry will succumb to their masters. It is also emphatically denied by our correspondents, who can speak with some authority, that the executive council of the Union ever encourages strikes. Their great difficulty is to restrain the labourers from precipitate action. It seems to us that the struggle is one in which the farmers cannot and do not deserve to win, and that it will eventually be better even for their own interests that they should not win. The labourers are in the main fighting for independent freedom of action, and on that ground deserve public support.

The French Government is being driven by the force of events more and more from its untenable attitude of neutrality, and the official circular published at the demand of Marshal M'Mahon, and with the reluctant acquiescence of the Duc de Broglie, forbidding agitation against the Septennate, is a formal renunciation of the long truce with the intriguing Monarchists. The President has "put his foot down." The outcome of this plain-speaking circular will probably be the secession of the Legitimists from the Government benches in the National Assembly, the reconstruction of the Ministry with a strong infusion of the Left Centre element, and the retirement, perhaps, of the Duc de Broglie. But for all that the Septennate is in a very bad way, and will not survive many more shocks.

As was generally expected, the quarrel between the German Government and the German Parliament ended in a compromise, the substance of which was that the required 400,000 should be voted, but only for seven years. The bargain was ratified by the Assembly yesterday, after an animated debate, by a majority of 78, and Prince Bismarck's health will now, we should hope, mend, though it cannot be said that his illness has been diplomatic. The Parliament retains its power over the annual money grants, but the mere right, without the chance of putting it in force, will not be of much value.

Hostilities between the Nationalists and Carlists are still suspended in the north of Spain, and it seems that the most amicable relations subsist between the officers and men on the neutral ground that divides the two armies. A large number would certainly be ready to lay down their arms and fraternise, but the basis of an arrangement cannot be found between a Pretender who claims an inherent right to rule over a people whether willing or not, and a general who entirely repudiates his absolutist pretensions. It is said that Marshal Serrano has got fifty new cannon in position, but they will not batter down mountains nor positions shielded by mountains. Probably a transaction will somehow take place, but *not* to the advantage of the Carlists.

The Calcutta correspondent of the *Times* sends over depressing telegrams as to the Bengal famine. In some districts the water is failing, and the foot-and-mouth disease prevails among the cattle, which are said to be "sick and dying." This would imply an utter failure of the means of transport. Smallpox also has broken out, and this terrible disease may spread rapidly if it should appear among the emaciated multitudes that throng the relief works. But whether these alarming symptoms are local or general does not appear. Probably only local, for the speeches of Lord Salisbury and others at the Mansion House meeting yesterday do not suggest any very urgent extremity, though his lordship, Lord Lawrence, and Mr. Fawcett, plead the urgent need of public subscriptions to supplement the relief measures of Lord Northbrook and his colleagues, and to provide for the widows and orphans in the famine-stricken provinces.

THE AGRICULTURAL LOCK-OUT.

THE continuance and possible extension of the disruption of industrial relations between tenant-farmers and labourers, which took its rise in the parish of Exning, is rapidly assuming an aspect of extreme gravity, not for them only, but for the country at large. If the battle is to be fought out to the bitter end, it is certain that, besides the loss and the distress which both the contending parties must inevitably suffer, the general public is destined to feel very seriously the inconvenience it will entail. The possibilities of the case involve such general interests that every member of society is justified in taking such part towards guiding the dispute and influencing the combatants, as may help to conduct it to a fair and just issue. We make no apology, therefore, for once more adverting to the subject. We desire to exercise in regard to it a calm and impartial judgment. We should look upon it as a ground of well-deserved reproach were we consciously to deal with it in a spirit of partisanship. Both sides, unquestionably, have something to say for themselves; both sides, in certain particulars, may err in their expectations; and there are some laws of inexorable necessity to which both sides, if they would permanently benefit themselves, must do suitable homage. But we venture to hope that the difference which now divides the one from the other, is not utterly incapable of a pacific solution, and we add our entreaties to those of many others, that no reasonable overture for adjusting the quarrel by mutual concession will be rejected by either.

This is no mere dispute about the rate of wages. It goes much deeper than that. The tenant-farmers of the district in which the lock-out is applied rightly apprehend the object under contention. It touches at its very core the relation which is in future to subsist between the occupier and the tiller of the soil. The real question at issue is, whether it is possible for farmer and labourer to settle contracts one with the other, each of them standing upon an independent footing. The lock-out proceeds upon the assumption that free contracts between the two parties are impracticable so long as the labourer is a member of the National Agricultural Union. It makes a demand, therefore—or we may call it a preliminary demand—upon the men that they should withdraw or abstain from all connection with this organisation. No doubt the masters are entitled by right to offer work to their labourers upon such conditions as they may deem to be most advantageous. It is one thing, however, to be possessed of a right; it is quite another thing to apply it to right uses. We deplore the insistance of their unquestionable legal right by the tenant farmers in the present lock-out. We cannot think it wise. We question whether it can be justified even on moral grounds. Combination for mutual defence or help cannot be condemned for its own sake. Combination with a view to secure perfect practical freedom in the making of contracts is not only permitted by law, but in the main is justified by sound sense and even good feeling. In directing the force of their blow against combination, as such, the masters, we cannot help thinking, have committed a grave mistake. From this position it may not be easy, but it is

surely possible, for them to withdraw; and should they come to the conclusion to persist in the demand they have made under its present form, we do not very clearly discern what compromise of the dispute can be arrived at.

We are not, by any means, either ignorantly or wilfully blind to the somewhat dangerous potentialities the apprehension of which has doubtless moved the tenant-farmers to aim their direct and united force against the Union. It is an instrument available for much harm as well as much good. In the hands of caprice it may be used for the enforcement of an intolerable tyranny. Very much the same thing, however, may be said of any human agency the weight of which it is difficult to resist. It is far from certain—not very probable, we think—that the weapon now in the hands of the labourers will be resorted to for ends other than those which would be generally sanctioned by public sympathy. At present, it can hardly be contended that the labourers have put forward any extravagant demands, and perhaps it is difficult for outsiders fairly to appreciate the position of these children of the soil. That they receive very little more in the shape of wages in exchange for their labour than what is barely necessary to sustain animal life, is unhappily not the worst feature of their lot. No small proportion of what is added to the scanty pittance which they earn, is added by charity—or, at all events, on conditions which closely approximate in their character to charity. For the most part they are devoid of hope. Pauperism frowns upon them towards the latter end of their career. It is only of late that they have been awakened to a sense of their degraded condition. Is it to be wondered at that they are anxious to lift themselves to a somewhat higher social status; that they are not content to be done for, but are anxious to do for themselves; that they aspire to be men, possessed of the ordinary rights of men, and able, as we may say, to meet those for whom they labour upon equal terms. They think they can do this—and they have ground for so thinking—by means of combination; and it can hardly be expected that just as they have proved the value of this instrument of self-defence and staff of independent action, they should be persuaded to throw it away, or be easily coerced even by the severity of a lock-out to acquiesce in its abandonment.

We hope, however, that such a result will not be precipitated by the obstinacy of either side. Mr. Mundella has made a proposition for settling the contention by arbitration on terms which may surely be accepted, and which the Executive Committee of the Labourers' Union are prepared to recommend the Union in the Newmarket district to agree to. They are to the effect that the farmers should withdraw their lock-out, and the men give up their strike; that, for the time being, the men should go to work at their old wages; and that meanwhile some competent authority, agreed upon by both parties, should undertake an investigation and determination of the rate of wages the farmers should be expected to pay. The suggestion will probably commend itself to the public as a wise one, well calculated, if acted upon, to lead to permanently valuable results. We hope the tenant-farmers will dispassionately discuss the proposition, and will arrive at the conclusion that their interests will be best promoted by cheerfully accepting it.

THE DWELLINGS OF THE WORKING CLASSES.

THE Royal College of Physicians has done well to memorialise the Government on the importance of taking into immediate consideration the possibility of improving the dwellings of the poor. The college is one of the most dignified organs of a profession which can speak on this subject with the highest authority, and without exciting prejudice. The subject is anything but new, and not a year passes without some discussion of it in the press, but the attempts hitherto made to deal with it have been disconnected and feeble. The Physicians notice two points which call for remedy—the relative diminution of dwellings available for the poor, and the overcrowding of existing dwellings which is one of its consequences. "Overcrowding," they observe, "especially in unwholesome and ill-constructed habitations, originates disease, leads to drunkenness and immorality, and is likely to produce discontent among the poorer classes of the population." Ministers of the Gospel, and visitors of the poor in London and all our large towns, could supply illustrations without number of this truth; which indeed is too obvious to need enforcement. The danger is that if the evil goes on much longer we shall become accustomed to it, and sit down in ignoble contentment by its side. The want of wholesome dwellings for our city poor increases every year. The community, represented by its wealthier and more energetic members, demands new facilities and accommodation, many of which are supplied at the expense of its weaker and helpless members. It was a great and useful work which the Midland Railway undertook when it made its London extension, with the splendid station in St. Pancras. It has embellished a somewhat commonplace thoroughfare with a fine specimen of Flemish architecture, increased the importance of the line, and will no doubt in time do the shareholders good. But it has accomplished these objects at a terrible cost to the poor of the neighbourhood. We are afraid to mention the number of dwellings which were clean swept away to make room for the extension and the station, but anyone who will carefully visit the Brill and the streets adjacent may see how the people are now compelled to crowd together. In houses built for one family, a separate family will be found in every room. The company took the houses under the compulsory powers granted by Parliament, and in due time served notices on the occupants. The law recognises a right to compensation on the part of tradesmen who have a legal interest in their houses, but the poor are for the most part weekly tenants, and can set up no claim which could be recognised in a court of law. They are dependent for the most part on landlords who belong to a class not very much above their own, who live by taking houses and subletting the apartments. If a landlord of this kind had a lease he would be compensated by the company, but the poor distressed sub-tenants must go forth into the world and find a new abode. Railway companies are not, however, the only ejectors of our town poor. We live in an improving age; new ideas of magnificence are haunting our visions. We must run new streets with imposing facades where formerly the costermonger, the cobbler, and the old clothesman had their home. In some cases the houses destroyed in order to these improvements were of a kind that could be spared with great advantage to the community. New Oxford-street and its southern side streets have obliterated some highly objectionable features of social existence. These improvements will go on. More houses will be wanted, and more misery and depravity will be produced until they are supplied.

In what way the Government can aid in this desirable work is a question which cannot too soon be taken in hand, for it is as complicated as it is important. Hitherto the evil has been attacked on two sides. On the one hand, the Act passed at the instigation of Mr. Torrens has given enlarged powers to the local authorities to deal with houses unfit for human habitation; on the other hand, private enterprise and individual benevolence have been exerted to multiply the number of dwellings suitable to the wants of the poor. The first resource, however, is but of limited value. The sanitary authorities can demolish a house when it is "not fit for human habitation," but they hesitate to deal with it if it is not much below its neighbours in sanitary condition. Public opinion, which for practical purposes means local opinion, does not favour the destruction of private property without compensation, and this the sanitary authorities cannot give. There remains the extension of lodging accommodation by means of the various philanthropic organisations. These, however, it will be remembered, can only react on the condition of the general mass of tenements in the way of competition and relief. The worst of it is that when people have once been forced down in their way of life, they are apt, after a time, to accept their degradation and lose the courage to attempt to rise above it. After all, however, the provision made by public bodies is very inadequate. There are in London the Improved Industrial Dwellings Company, of which Sir Sydney Waterlow is chairman, the Metropolitan Association, and the St. Marylebone Association for the same objects; there are also the Peabody Buildings. But we doubt whether all these societies together have succeeded in boarding 40,000 people. They have funds in abundance. The Improved Industrial Buildings Society have a capital of nearly a quarter of a million, and there could be no difficulty in raising more. But property available for their operations cannot be got hold of. As Sir Sydney Waterlow puts it:—"We are all working with our hands tied; we cannot obtain possession of the fever dens in the narrow courts and alleys, and are practically unable to secure sites in the required localities." Great landowners like the Duke of Westminster and the Marquis of Northampton can render, and have rendered, material aid; but, except as donors of money, their power is limited to particular localities, whereas the evil is no respecter of places.

Mr. Bosanquet, of the Charity Organisation Society, and Sir Sydney Waterlow, have given their views of the nature of the remedy called for, and both agree that individual enterprise is incompetent to supply it. Builders of improved houses for the working-classes cannot afford to give the prices which proprietors ask for rent-producing property, and if they could, they could not get possession of property in blocks sufficiently large to carry out their operations on the scale necessary to ensure satisfactory results. The houses to be acquired will in all probability be in several hands—the different possessors having interests in them different in date as well as in character—while some are minors or trustees, and so unable to sell. This is only a more detailed way of stating the difficulty which Sir Sydney Waterlow has stated, and it points to the only adequate remedy—compulsory powers. But here it must be confessed we come upon a very intricate part of the problem. Who is to be the depositary of such powers? and what are to be the limits within which they are to be exercised? The moment we begin to recognise the provision of any marketable necessary of life as a duty of the State, we enter upon a region full of danger. Sir Sydney Waterlow tells us that, if the evils of overcrowding are to be promptly remedied, Parliament must impose on some public metropolitan body the responsibility and the power to purchase house property by compulsion; and not only such houses as the sanitary authorities may declare to be unfit for human habitation, but also the adjacent houses and lands, so that thoroughly suitable sites and proper approaches may be secured. When the ground has been secured by the public authority, he would let it by tender on long building leases, with stringent provisions for the erecting and maintenance in perpetuity of convenient dwellings on plans to be approved by the lessor. Some such plan as this will no doubt have to be adopted, and in considering its practicability, the experience gained at Edinburgh and Glasgow will be of great value. The municipalities of those cities have bought up some of their waste districts, in both under special Acts of Parliament, private enterprise has come forward to occupy the secured ground with workmen's towns, and the ultimate loss to the rates is expected to be very small indeed. This appears to be the safest mode of action—private enterprise working under public superintendence for ends at once public and private. One thing is to be carefully avoided—there must be no pretence of charity in such a work. Money given in the name of charity must do harm, except in cases where the recipient is quite out of the labour market. If it is really given, it enables the recipient to undersell, and benefits only the employer. The necessity of observing the safe principle of making the new dwellings self-supporting has been recognised by all the writers of known competence who have taken part in this discussion, though here and there we hear a voice raised in favour of a movement to make houses cheap by letting them on terms which will not yield a return to capital. Nothing but mischief could come of such a course. The employment of the compulsory powers which are reserved by the State for the purchase of property at a fair price is another matter; and surely, if it is right to give a railway company powers to displace a whole population in order that we may travel faster or more conveniently, it must be permissible to give a public body power to purchase land, in order that the people may be lodged in a decent and civilised manner.

THE CESSION OF FIJI.

THE news of the cession of Fiji to Great Britain which has just been received by telegraph from Melbourne will surprise no one who is familiar with the recent painful history of that beautiful and fertile group. Three years have elapsed since an attempt was first made to establish a Kingdom of Fiji, under the sovereignty of a native chief named Cakobau, or Thakombau, with the assistance of a "Cabinet" composed of Australian adventurers who were largely interested in the nefarious labour-traffic. Owing to the combined energy and audacity of the leaders of the movement, it met with far more success than it deserved. They were greatly assisted by Cakobau himself, who was originally a cannibal, and notorious for his relentless cruelties, but who had force of character enough to cast off his Pagan habits and to make a public profession of Christianity. Such a man, influenced by ambition, and also, it may be hoped, by some rude desire to elevate the condition of his people, was calculated to attract whatever of cohesion or unity it might

be possible to call forth among the tribes of Fiji; and it certainly showed no little skill on the part of those who founded the new Government that they succeeded in inducing Maafu, the powerful Tongan chief—a man of a different nationality, and a natural rival of Cakobau—to join the confederacy. The first Prime Minister of Fiji was an ex-auctioneer of Sydney; and the empty treasury was at once supplied with the sinews of war by the sale at six pounds a-head of a large number of warlike mountaineers who had been induced to surrender themselves as prisoners of war to Cakobau. This ill-omened transaction foreshadowed the whole future policy of the Government. Of course they could only enslave such Fijians as were obnoxious to Cakobau and his brother chiefs; but they soon made known their wants to the numerous labour vessels which cruised about the islands of the Pacific in search of "black-birds," and it was not long before the port of Levuka swarmed with kidnapped cargoes of Polynesians. Fortunately at that time Great Britain was represented at Fiji by Mr. Consul March; and although he was very inadequately supported by the Home Government, he did his utmost to place obstacles in the way of the successful prosecution of the new slave-trade. Thanks to him, the Government and people of this country were first clearly warned of the fact that a deliberate attempt was being made in these islands to organise society on a slaveholding basis. Had we interposed at that stage with a direct exercise of our authority, an infinite amount of misery and suffering would have been averted; but the Home Government apparently determined to shut their eyes to the real character of the Government which had secured the control of Fiji. Mr. March appears to have been left very much to his own devices; and although the shocking demoralisation which is always inseparable from the slave system notoriously existed in Fiji, only glimpses of it were allowed to appear in the Blue Books, and the complete publication of the British Consul's despatches were distinctly refused on the absurd pretext that they were "confidential."

The truth, we suspect, was that the Imperial Government were determined as long as possible to shirk the assumption of any new responsibility. They were afraid that interference might force on a policy of annexation, and so they stood by with folded arms, leaving Messrs. Burt, Woods, and Thurston to try their hands at governing Fiji, in the hope that, if they did not succeed, things would gradually drift into their old course. But "man proposes, God disposes." The murder of Bishop Patteson fastened the eyes of the country upon Fiji, the centre of the labour-traffic, and compelled the Home Government to undertake a vigorous crusade against kidnapping. The moment British ships of war made their appearance at Levuka, and interference of some sort became inevitable, it might have been safely predicted that, whatever Mr. Gladstone or Lord Kimberley intended or desired, the British flag would at no distant period float over Fiji. In saying this we must guard ourselves against appearing to approve of the conduct of our cruisers. Their commanders acted as if they had been instructed to support a Government which began by enslaving the blacks and ended by forging fetters for the whites. Constitutions were made only to be broken; the liberty of the subject was treated with no more respect than it is under martial law; orders in Council were substituted for Acts of Parliament; large quantities of worthless paper-money were issued to the serious injury of the public credit; and finally, taxes were levied without any forms of law and with scant regard for the legal limits of Cakobau's jurisdiction. If our naval representatives had declined to interfere at all, that would have been perfectly intelligible. A policy of non-intervention would have been consistent with our recognition of Fiji as an independent State; and we might have sheltered ourselves behind the plea that we had no right to meddle with the internal affairs of Cakobau's dominions. If we had interfered to put down slave-trading and slaveholding, that also would have been intelligible, and at the same time perfectly defensible on the highest grounds of justice and humanity. But in the prosecution of the mysterious policy which was actually pursued by our naval representatives—we must presume in conformity with instructions received from the Imperial Government—the suppression of kidnapping was subordinated to the task of giving both moral and material support to a Government which not only encouraged the enslavement of Polynesians, but acted with the grossest tyranny towards the white inhabitants. The only possible solution of this "meddle and muddle" policy which we can suggest, is that the late Government had made up their minds to annex Fiji before they were ready to carry out their intention; and that therefore they instructed their representatives to prop up the existing Government, lest its downfall should throw the islands into a state of helpless anarchy. But this explanation, even if it be a true one, will not excuse them; for the reasons in favour of immediate annexation were quite as strong a year ago as they are at the present moment, and Cakobau was then even more anxious to be received as a British subject than he was when Commodore Goodenough and Mr. Layard put the question to him.

It is no doubt a misfortune that we should be compelled to add to the burthens and responsibilities of an already overgrown empire. The annexation of Fiji is clearly not desirable for its own sake. Yet we may console ourselves with the reflection that the new obligation has been forced upon us by circumstances beyond our control; that we assume it on the invitation and with the perfect consent of the people; and that if we wisely exercise our power, we shall not only extinguish slavery, so far as that heinous system has taken root in Fiji, but essentially advance the civilisation of the native race. Fiji is a fertile country; its tropical resources are literally boundless; and there is no reason why the eighty inhabited islands of the group which sparkle in the perpetual sunshine of the Pacific, should not become the home of a happy, a prosperous, and a God-fearing nation. Much depends upon the first steps which are taken to establish law and order, and a suitable form of Government; and we earnestly appeal to Lord Carnarvon to take care that the bright prospect is not marred by any invidious distinctions of colour or race.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

The House of Commons met again on Monday after the Easter recess, gathering in pretty fair numbers. Mr. Gladstone was conspicuous by his absence; and, in fact, Mr. Lowe and the Marquis of Hartington were the only prominent members of the late Government who put in an appearance. On the other side Mr. Disraeli was there, looking exceedingly well, surrounded by the full strength of his Ministry. Amongst the notices of motion was the one with which Mr. P. A. Taylor has associated his name, the attempt to throw open the museums on a Sunday. Mr. Taylor was greeted with ironical cheering from the Conservative benches when he disclosed the object of his rising. But that is a sound with which the hon. member is now familiar, and which he seems to find rather inspiriting than otherwise.

A much more profound sensation was created by the notice with which Lord Robert Montagu followed. Lord Robert was Vice-President of the Council in the last Government formed by Mr. Disraeli, and it is generally understood that his lordship, notwithstanding certain changes personal to himself which had taken place in the interim, had "expectations" of being invited to share the burdens of administration with Mr. Disraeli and his colleagues in this new department. At any rate, it is a notable fact that whilst last session Lord Robert Montagu sat on the front Opposition Bench, he has, now that his party is in office, not only moved to a seat below the gangway, but has ostentatiously selected one as far away from the Ministerial benches as he can get. In fact, he now occupies the seat which Mr. Fawcett filled during recent sessions, and apparently means, as far as his lights will carry him, to be to the Conservative Government what that sturdy champion of perfect liberty occasionally was to the leader to whom he paid a nominal allegiance. Lord Robert made a very good beginning, giving notice of his intention to ask the Prime Minister whether he was correctly reported to have said at Buckingham, and subsequently at Newport Pagnell, that Ireland was at present labouring under the most stringent and severe Coercion Acts ever known in any part of the world; and if so, whether he considered that such Acts were necessary for the rule of Ireland by a British Parliament? The House cheered and laughed, whilst Mr. Disraeli sat with folded arms and a countenance as utterly devoid of expression, as if the speaker was Mr. M'Arthur, and the subject the Fiji Islands. The questions were few and uninteresting. When they were put and answered, the Speaker read a letter in which "Sir Garnet Wolseley presented his compliments to the Speaker," and begged to thank the House of Commons for the vote of thanks to himself and his army recently passed.

Supply was the first order of the day, and Mr. Gathorne Hardy was present, ready to move the votes in the Army Estimates. Three notices of motion barred the way, and looked likely to result in prolonged debates. The first stood in the name of Mr. Charles Lewis, and was to the effect—

That, in the opinion of the House, the continued imposition of the income-tax, except in time of wars or some great national emergency, is unjust and impolitic, and it is advisable that such tax should be gradually reduced and altogether repealed at the earliest possible period.

It turned out, however, that this notice had got on to the paper by an error, which Mr. Lewis explained. Mr. Hayter was not present to move his resolution, which was—

That, in order to improve both the discipline and drill of the metropolitan volunteer corps of all arms, it is desirable that the military authorities should offer increased facilities for their exercise in the neighbourhood of London with the Household Troops.

The opposing force was therefore reduced to Major Beaumont, who, in a long speech, moved a resolution, to the effect:—

That, in the opinion of this House, the reserves for the defence of this country should be formed of men who have passed through the ranks of the regular army.

Colonel North is, notwithstanding the advent to power of a Conservative Government, still of the opinion that "the Service is going to"—an undesirable destination. In fact, it would seem that it had accomplished its long-pending journey, for on Monday night Colonel North briefly and effectively summed up the position of affairs in the statement that "we have no army." The addition which the general election made to the ranks of "the Colonels" in the House was testified to by the appearance of General Shute, a new member, who spoke in a plain practical way. Several other hon. and military members, including Sir George Balfour, who is inevitable on these occasions, continued the discussion, and then Mr. Campbell-Bannerman, Under Secretary of War in the late Government, made a poor and halting apology for any shortcomings that might exist, and urged that matters should be left as Lord Cardwell had arranged them, and "let us see how they work." Mr. Gathorne Hardy, who seems to have entered upon the duties of his new office with almost boyish glee and enthusiasm, wound up the debate in a very remarkable speech. How long is it that the Conservatives have been in office? Not quite two months, I think; but what a marvellous change they seem already to have effected in the army! Had Mr. Hardy risen in such a debate as this last session it would not have required the gift of prophecy to foretell a speech demonstrating the absolute weakness of the army as an effective force with general symptoms of ruin and despair in all its ranks. But we have changed all this since February, and though not quite in a position to declare the army was in a state of perfection, the right hon. gentleman was able to turn upon Colonel North and tell him he had drawn a greatly-exaggerated picture. Why! Colonel North has been saying the same thing any time these last four years; and, so far from reproving him, Sir G. Hardy has, on more than one occasion, joined in his cry. But now we are told the army is recruited, promoted, and maintained upon strictly sound principles, and that it only wants a little longer continuance of the existing administration to make it invincible. This is exactly what Mr. Cardwell used to tell us so surely it must be true. Only if Colonel North felt a little taken aback by his right hon. friend's sudden conversion, he may certainly be excused. The general good feeling existing on the subject was practically illustrated when, Major Beaumont having withdrawn his amendment, the House went into Committee of Supply, and in less than two hours voted the whole of the money asked for.

There is, it seems, a man of wonderful memory in Germany, Herr H. Linde, who can recite all Shakespeare's plays from memory. He commenced last week a series of recitals at Cologne with the "Midsummer Night's Dream."

The following advertisement appeared in a New York paper:—"*Jordan Water for Baptismal Purposes.*—I have a package of water from the Jordan, in the Holy Land, which I will divide and sell half-gill tin can, by mail, one dollar. —— ——, Memphis, Tenn."

An affected young lady, on being asked, in a large company, if she had read Shakespeare, assumed a look of astonishment, and replied, "Read Shakespeare! Of course I have; I read that when it first came out."

MR. BEECHER ON DANCING.—The Rev. Henry Ward Beecher makes this reply, in the *Christian Union*, to a query as to whether it is wicked to dance:—"It is wicked when it is wicked, and not wicked when it is not wicked. In itself it has no more moral character than walking, wrestling, or rowing. Bad company, untimely hours, evil dances, may make the exercise evil; good company, wholesome hours, and home influences, may make it a great benefit."

Literature.

SPENCER'S SOCIOLOGY.[*]

Taking science to mean such an accurate knowledge of any given set of phenomena as will enable us to predict the order or succession in which certain appearances will associate with or draw after themselves other appearances of a definite character, it must be admitted on all hands that the domain of science is rapidly extending, and that its ambition is growing even more swiftly. Limit after limit has been vainly assigned to its pretensions. The mysteries of cycle and epicycle in the heavens, the confused ruins of perished worlds in the dust beneath our feet, the subtle processes of organic life, all have in turn been supposed to present an impassable barrier against invasion; and all alike have yielded to the master-key of induction. But there remains still to a larger extent untouched the immense field of human relations, a world more familiar to thought than any of those subdued by knowledge, yet which owing to the indefinite complexity of its phenomena has hitherto presented innumerable problems which have been the despair of science, and the refuge of superstition. Can we ever come to detect in human society and history such a number of invariable laws as shall enable us to construct a sociological science worthy of the name? This question has hitherto been answered by all but universal consent theoretically in the negative, and practically in the affirmative. Priests, and theologians even of unpriestly associations, have generally agreed that the disturbing element of a depraved will necessitates a divine interference with the order of the world, and makes human affairs so uncertain that they are an impossible subject for science. And yet on the other hand legislators and philanthropists have constantly assumed that particular causes such as laws and institutions might always be relied upon to produce certain more or less definite effects. Now if we know that punishments will deter, and rewards will attract, why may we not go farther? In truth we do go farther; for by careful observation and generalisation we ascertain that the rough and approximate truths just enunciated are capable of much more accurate statement. We find that punishments deter, not in proportion to their severity, but in proportion to their regularity and their adjustment to various subjective and objective circumstances, as, for instance, public opinion, and the physical condition of the people affected. We find also that rewards, to operate effectively, must be capable of distribution with impartial justice, and must neither supersede nor contravene the ordinary instincts of self-preservation and love of family. Now we have already here the rude beginnings of a true sociological science. And who shall say to this science "Hitherto, but no farther"? Or who can tell how far a more careful adoption of scientific method may enable us in the future to direct and guarantee the improvement of our social arrangements?

Such questions it is well known that Mr. Herbert Spencer has been steadily approaching for years. The perfection of his "synthetic "philosophy" absolutely required that he should crown the edifice with an explanation of his principles of evolution in their final development, as he believes them to be at work in human society. But the comparative novelty of the issues involved, and the generally unprepared state of public opinion on the subject, make the step between "the Principles of "Psychology" and "the Principles of Socio-"logy" practically much longer than those between the other sections of Mr. Spencer's philosophy. It was desirable, therefore, that a stepping-stone should be intercalated. And this purpose appears to be very successfully accomplished by the volume before us on the "Study of Sociology." This book answers the question "is there social science?" of course in the affirmative. It proceeds to explain the nature of that science; and afterwards the difficulties which stand in the way of its successful prosecution. Finally it treats of the preparation which is necessary for any one who would be a successful student of sociology. The work has already appeared in a serial form in successive numbers of the *Contemporary Review*, and also simultaneously in the American *Popular Social Monthly*. The completed volume is enlarged by an appendix, and references and brief notes.

Perhaps the most eager interest of the intelligent reader will be aroused by the two chapters in which the possibility of a social science is asserted and its nature explained. Mr. Spencer regards ordinary language concerning the action of Divine Providence as involving assumptions which would make sociology impossible. He is very severe, and with some justice, on the rhetorical description given by Canon Kingsley of what the latter calls "the strategy of Providence." When the canon grants that the Teutons "gravi-"tated into their place," that "they obeyed "natural laws of course, as all things on "earth do," and yet asserts that they did so by the will of God, Mr. Spencer regards this as a perverse collocation of incongruous ideas, and declares that "either the current idea "of physical causation has to be aban-"doned, or the current idea of will has to be "abandoned." It occurs to us to remark that there is a third alternative; for both ideas may need modification. In dealing with selected phenomena here and there, as for instance chemical action on the one hand, or certain striking historical sequences on the other, either of these ideas may seem respectively satisfactory enough. But on any wide survey of evolution both alike are felt to be incongruous. It is no more possible really to conceive the moral and spiritual phenomena of history as resulting from the mechanical action and reaction of molecules, than it is to conceive it as the result of the momentarily self-determining force which constitutes the ordinary notion of will. Most readers labour under a great difficulty in apprehending how entirely unknown to us is the ultimate nature and operation of any cause, whether physical or otherwise. They think they know quite clearly what a mechanical cause is in itself; and also what a will is in itself. They believe, too, that whatever cannot be referred to the one must necessarily be referred to the other. If then any one disputes that the whole evolution of the world can be assigned to will, as they understand the word, they suppose him to mean that it must needs be referred to the operation of blind mechanical causes. We cannot help regretting that in suggesting as inevitable the alternative we have quoted, Mr. Spencer should have seemed to point to a conclusion which is fundamentally opposed to his "First Principles," and at variance with the whole course of his teaching. On the other hand, the following passage, dealing with the same subject, appears to us entirely just—

> The disguises which piety puts on are indeed not unfrequently suggestive of that which some would describe by a quite opposite name. To study the universe as it is manifested to us; to ascertain by patient observation the order of the manifestations; to discover that the manifestations are connected with one another after a regular way in time and space; and after repeated failures to give up as futile the attempt to understand the Power manifested, is condemned as irreligious. And meanwhile the character of religious is claimed by those who figure to themselves a Creator moved by motives like their own; who conceive themselves as discovering His designs; and who even speak of Him as though he laid plans to outwit the devil!"

In explaining the nature of the social science Mr. Spencer deprecates any exaggerated expectations. The results it yields are qualitative, not quantitative. They are general not particular. We cannot learn to foretell the life of a man. But we may be enabled to predict with accuracy the effect of an institution upon a race at a given stage of culture. These preliminary matters being settled, the writer goes on to deal with the difficulties, objective and subjective, that the new born science has to surmount. Very prominent, if not most important, amongst these are the various kinds of bias which give a predisposition to certain conclusions even before we approach the subject. Compelled as we are to compress our remarks we cannot leave the work without very earnestly commending to our readers the passage in Chap. XII., referring to "the anti-theological bias." Occurring as it does in a book of popular form and already extensively read, it ought to go far to correct the exaggerated fears entertained by many good people of the destructive tendencies of Mr. Spencer's philosophy.

> "No one need expect, then, that the religious consciousness will die away or will change the lines of its evolution. Its specialities of form, once strongly marked and becoming less distinct during past mental progress, will continue to fade; but the substance of the consciousness will persist. That the object-matter can be replaced by another object-matter, as supposed by those who think the 'Religion of Humanity' will be the religion of the future, is a belief countenanced neither by induction nor by deduction. However dominant may become the moral sentiment enlisted on behalf of humanity, it can never exclude the sentiment, alone properly called religious, awakened by that which is behind humanity and behind all other things. The child, by wrapping its head in the bed-clothes, may, for a moment, suppress the consciousness of surrounding darkness; but the consciousness, though rendered less vivid, survives, and imagination persists in occupying itself with what lies beyond perception. No such thing as a 'religion of humanity' can ever do more than temporarily shut out the thought of a power of which humanity is but a small and fugitive product—a power which was in course of ever-changing manifestations before humanity was, and will continue through other manifestations when humanity has ceased to be."

[*] *The Study of Sociology.* By Herbert Spencer. (Henry S. King and Co.) London, 1874.

"THE GREAT ICE AGE."[*]

Mr. Geikie remarks that the glacial theory—one of the coldest of subjects—has been very *warmly* debated—no question more so, perhaps. His book—one of the most patient, thorough pieces of argument we have ever read, full of facts marshalled with the utmost care, and relieved by passages of description that now and then rise into poetry—is, nevertheless, likely to exite argument rather than to settle it. For, although Mr. Geikie is not inclined to despise high scientific authority, simply for contention's sake, he is a man who looks at the facts before him in no secondhand light, and the result is that, after due consideration, he has to set aside theories that are acknowledged by the highest names. Sir Charles Lyell, for instance, accounted for the admitted marked changes of climate that have taken place over and over again in the geological history of our country, by the supposition of alternate groupings of land round the equator and the poles; but on this Mr. Geikie will not condescend to found anything, and, while allowing some effect to the gulf stream, relieves himself from the necessity of aid from this theory by a glacial theory of his own, which seems to accept something from most of his predecessors, but certainly at the same time has a characteristic something of his own added to it. His position as a practical geologist on the Geological Survey of Scotland has given him rare opportunities to gather the facts, and this volume abundantly shows that as a speculative geologist he will before long take a very high place. At any rate, the whole matter is here set forth in the clearest terms, and each fact finds such fit adjustment in his theory that everything seems to be fairly accounted for. But, as we have hinted, we have no notion that the *hot* battles over icebergs, polar ice reefs, land ice-sheets, glaciers, rivers, marine currents, volcanic action, cracks, and elevations, and dips of land are yet by any means ended.

Agassiz was the first to suggest that the British Isles bore traces of glacial action; but it was very difficult to fix exact periods, because of the ice-deposits having been denuded again and again. But the more that ice-action has been considered, the more the facts observed and recorded have been found to fall in consistently, and Mr. Geikie has observed to such good purpose, and has so thoughtfully collated the facts, that he believes he has been enabled to discriminate pretty closely the various periods. This he has done, and at the same time set aside all ideas of convulsion and cataclysm—a favourite means, once on a day, of accounting for points difficult of explanation. On the contrary, he finds in the earth-records the history of a long series of changes, each, so to say, flowing into the other continuously, and reaching over such a period as will disturb the ideas of many as to chronology and the antiquity of man on our globe, and more especially in our own country.

The problem may be simply stated thus:—Practical geologists find that in the greater part of Northern Europe and America—nearly throughout the northern hemisphere, in fact—the surface of the rocks is found to be smoothed, indented, and scratched in a peculiar way, forming grooves of various depths, sometimes running in one direction, and sometimes cross-hatched and intersecting. It is precisely as though stones or some equally solid substance had been pushed with great force and weight along their surfaces. In Scotland, such *striæ*, or striations, as these marks are scientifically named, are found from below the sea level up to elevations above it of 2,500 feet. Lying over this smooth and striated rock again is a series of strata differing from it widely in every feature. The lowest is a tough, compact clay, with great numbers of stones more or less irregularly scattered through it, and the peculiar point is that most of these stones are scratched or striated like the rocks below, and have undergone a rude process of rounding on the rough edges. This clay is never stratified—that is, it does not arrange itself in layers like the sandstone or any rock known to be formed from aqueous sediment; but is always a solid amorphous mass, in Scotland usually termed "till." It varies much in thickness, and though it is usually at greatest depth in low levels, it has been found on slopes of hills many feet above the sea-level. Gravel or sand is usually met with immediately above this till, and often

[*] *The Great Ice Age and its Relations to the Antiquity of Man.* By James Geikie, F.R.S.E., F.G.S., of H.M.S. Geological Survey of Scotland. (Isbister and Co.)

with irregular strips or bands of clay that have been deposited most probably by water. Fossils of mammals not now existing in this country are found in it. After this, comes a boulder clay, with scratched stones, but much fewer than in the till, and it is of looser texture. Above this, again, a thick mass of gravel or sand in varying degree of stratification. Then come various fine clays—these being mostly in low levels, and having here and there shells of fauna now found only in arctic seas. Of all these various formations, and of the striated stones, Mr. Geikie gives a lucid description and various maps, drawings, and diagrams, that are everything that could be desired.

But how to account for all this? Mr. Geikie finds that the accounting for these scorings and scratchings and odd irregular polishings of rock and stone is the revealing of the geological history of the region, and, as we have said, it conducts us back to a very remote antiquity. They are, in fact, the hieroglyphics of the great pre-historic ages, stretching back into the illimitable past. Some 200,000 years ago, intense cold prevailed over the whole land, which was, in fact, buried under a great ice-sheet, as is the greater portion of Greenland at the present day. And glaciers were soon formed by pressure and the heat arising from the intermittent sun's rays, and the heat retained in the buried earth:—

"Pressure, as every schoolboy knows, will convert a handful of newly-fallen snow into a hard lump; and if the pressure be sufficiently severe, the hardened snow will become ice. Over seemingly frail bridges of snow the adventurous mountaineer will traverse yawning clefts and chasms—for the snow, trodden firmly down, becomes stiff and rigid. It is this property of snow which makes a glacier or ice-river possible. When snow has accumulated to a great depth, its own weight squeezes down the lower strata, and should the pressure of the overlying mass be sufficiently great, the under portions of the snow will be compacted together into true ice. The passage of snow into ice is simultaneously carried on, but to a very limited extent, by alternate thawings and freezings; when the sun shines upon the snow, or a warm wind passes over its surface, the upper layer partially melts, and the disengaged water trickles down, drop by drop, into the layers below, where it solidifies. Every spring and summer this process is repeated; with the last winter's snow, and thus partly by thawing and freezing, but chiefly by pressure, the whole mass tends to harden into ice. . . . . Snow and ice are bad conductors of heat, and the warmth imparted to the ground in summer is never entirely dissipated, but imprisoned, as it were, by the investing sheet of snow. In like manner the rocks that are permanently concealed under the mer de grace and the great glaciers, must retain pretty nearly the same temperature all the year round."

Here then we have the heat which set the solid-seeming ice in motion—

"Heat can be transmitted through ice without the ice melting, and indeed without the temperature of the ice being raised. The heat is simply converted into a certain amount of energy, which enables the molecules to overcome their tendency to assume the crystalline form. This energy passing on from one molecule to another, the mere act of freezing being tantamount to giving out heat, the result is a contraction of such molecule, and a consequent sinking in the instant of yielding such heat, followed by an expansion in the act of regelation. The result is a gradual movement of the whole mass downwards—heat being the great lever with gravity for its fulcrum."

As the rocky precipices and mountains that hem in a glacier are always splitting up under the influence of frost, and tons of rock and rubbish are continually being cast into the glacier—which accounts for the peculiar colour derived from the soil of glacier streams—we find here the origin of the Till. Mud and stones would tend to collect under the ice, and as that great mass moved onwards, pressing with prodigious weight, the mud and stones would be squeezed and dragged forward so as to become a confused and pell-mell mixture of clay and stones, with here and there traces of water—action in the form of irregular patches and interrupted bands of stones, gravel, and earthy sand—in short, Till.

Here then we have the secret of the scourings and striations that mark pre-eminently the Scottish Till deposit, and in a slighter degree the boulder clay. The slow steady changes that have succeeded each other on the surface of our northern regions have made their mark and left abundant record. Mr. Geikie says:—

"When we think of the immense extent of the glacier system of Greenland, and how in the interior every hill is covered and every valley filled to overflowing with a moving sea of snow and ice, we can hardly over-estimate the tremendous tear and wear to which the buried country must be subjected."

In many ways have geologists tried to explain about those great stones that lie scattered over the valleys—clearly belonging to quite a different strata from that now near to them. "Waves of translation" was a very favourite idea; but Mr. Geikie thus summarily disposes of that theory:—

"It was felt that even granting the probability of great waves of translation having swept across the land, still a number of facts remained which could neither be accounted for nor yet explained away. There was the scratching and polishing of the stones, for instance. It seemed impossible that the stones could have been so dressed by running water, no matter how rapidly it flowed. The stones in the bed of a mountain torrent show nothing like the scratches so characteristic of those in the till. They are water-worn truly, but the mysterious markings that streak the till stones from end to end are nowhere visible. There was also the great difficulty of conceiving how large fragments of rock could be carried from the mountains of the Highlands to the South of Scotland by rushes of water. The water might roll them from one hill into a valley, but it could hardly push them up another hill, and so repeat the process often in a distance of many miles."

These are what Mr. Geikie calls erratics, which he proves to have mostly travelled indirections that coincide with the trend of the rock strise—have moved in the identical direction, followed by the till of the same region—a direction which it need hardly be said coincides with that of the underlying rock striations. When the till is carefully searched it not unfrequently yields fragments of the same rocks as those of which the erratics lying loose at the surface are composed. Fragments of Highland rocks are got in the till of the Ochils, the Campsie, and the Paisley Hills; and it need hardly be said that, according to Mr. Geikie, they were transported to such distances by glacial action, having got jammed in or embedded in the glacier in its course. And so the great mass, through many changes, at length reaches the sea, where the head of it begins to float in virtue of its higher specific gravity, breaks off with a tremendous concussion, and drifts away in a mighty berg to drop, as it yields to the sun's rays, its freight of stone and sand which shall one day be upborne to the surface as a boulder.

All the different deposits of gravel, sand, and boulder clay—which for reasons lucidly set forth by Mr. Geikie indicates a sea-border—are all declared by him to be due to less intense stages of glaciation. The gradual subsidence of the land, and the as gradual elevation of the sea-bottom—a process which is proved to be at present moment to be going on in many places—is also taken due account of by Mr. Geikie, and explained in conformity with his theory; while we have an admirable account of some of the raised sea-beaches of Scotland—notably of the Carse of Stirling, with a well-executed picture of that interesting plain. But it is quite impossible for us, in the space at our disposal, to follow Mr. Geikie through all the intricacies of his argument, we can only very shortly report his views in reference to the formation of rock-lakes, which he attributes to the eroding and scooping character of land-ice.

"Take the case of a glacier creeping down an Alpine valley, and spreading itself out upon the low ground at the foot of the mountains. Let us suppose that in the upper part of its course, that is to say, within its mountain valley, the incline down which it moves is greater than the slope of the low ground upon which it eventually deploys. When the ice reaches this latter point, it is evident that its flow must be retarded, and there will therefore be a tendency in the ice to accumulate or heap up. Now we know that the pressure of a body in motion upon any given surface varies with the degree at which that surface is inclined; as the inclination decreases the pressure increases. It follows from this that when the glacier leaves the steeper part of its course, and begins to creep down the gentler slope beyond, it will press with greater force upon its rocky bed, and this increased pressure will be further intensified by the greater thickness of the accumulated ice. But as our glacier continues to flow on, it gradually loses its bulk, its rate of motion at the same time diminishes, and thus its erosive power becomes weaker and weaker. The result of all this is the formation of a rock-basin, the deeper portion of which lies towards the upper end, just where the grinding force of the glacier is greatest."

Mr. Geikie has done much to establish this point by characterising various lochs, showing the deepest parts to lie at the upper end, and no one could possibly find fault with his statement for want of ability or clearness; but we are afraid this is the point in his work which will most yield itself to criticism and to argument. For if ice can cohere so closely, in fact become so solid as to erode lake basins, it is difficult to see how it can adapt itself to act conveniently as with fluidity when it comes to a very low level, such as he supposes.

Another very remarkable fact in reference to these rock-lakes Mr. Geikie points out, which we must let him express in his own words:—

"Their dimensions are always proportionate to the extent of the drainage system in which they occur. If the valley in which any particular rock-bound lake appear should be an important one, draining a wide tract of elevated ground, the lake is sure to be long and deep; if the valley be of considerable extent, the rock basin it happens to contain is certain to be proportionately unimportant. In other words, where large glaciers are known to have existed, we find large rock-basins, while in valleys which have been occupied by inconsiderable glaciers, the rock-basins are small. These remarks on Scottish rock-basins would be incomplete if no reference were made to the fiords or sea-lochs so abundantly developed along the west coast. The hollows occupied by these arms of the sea are simply submarine continuations of land valleys, which, as everyone knows, stretch into the country for a less or greater distance from the head of every fiord."

As to the antiquity of man on these islands, Mr. Geikie's views will astonish many. He holds it certain that man was here during the last mild inter-glacial period, when this country was joined to the continent, when glaciers still streamed down the higher ranges, and arctic mammals roamed through the land! His conclusion is that neolithic man entered Britain some 80,000 years ago, while his palæolithic brother dates much further back into the other 160,000 years of the glacial period. For it should be noted that on this theory vast physical changes took place between palæolithic and neolithic times, requiring for their completion many thousands of years. We do not comment on this point, nor have we time, even if we had the ability, to discuss it; but we may safely recommend our readers who are curious in these matters to peruse Mr. Geikie's book, which is a most succinct and impartial summary of facts, an able and very judicially-conducted argument, and a readable and remarkably finished and vigorous piece of composition.

*KINGSLEY'S WESTMINSTER SERMONS.**

There is a marked change in Canon Kingsley since the days of "Parson Lot" and "Alton "Locke"—such a change, no doubt, as passes over most men with increasing years, and is especially conspicuous in those on whom an advance in dignity and status has exercised a sobering influence. The nature of the man, indeed, is as true and noble, and his sympathies as broad and generous as ever, it is very possible even that he himself is unconscious of any change of opinion, and we do not know that we could bring definite proof of such an allegation, but there has unquestionably been, to whatever cause it may be traced, considerable alteration in his tone. The remarkable letter on the Athanasian Creed, which he wrote last year, was very different from anything we expected from him, but unhappily, the school to which he belongs have got such a habit of judging all Church formularies on principles which neither they nor anybody else would ever think of applying to other documents, that we did not attach too much significance to that singular deliverance. There have been, however, other things which seemed to us to indicate that he was influenced more possibly than he imagined himself by the sentiment which is predominant in the Establishment. We are somewhat confirmed in this view when we find him in the preface to this volume, which consists of a paper read at Sion College, telling us, "For me, as—I trust—an orthodox priest of the "Church of England, I believe the theology "of the National Church of England as by law "established, to be eminently rational as well "as scriptural." Possibly we ought not to be surprised at this. The canon has always been a devoted Churchman and a loyal adherent of the creeds, according to the interpretation which he has put upon them. Perhaps, being so, and having that regard for the letter of the Church's formularies by which their enemies would say the Broad Church party compensate for the repudiation of their spirit and substance, he would always have spoken of himself as "an "orthodox priest." Still the expression grates upon our ear and strikes us as altogether out of harmony with the tone of his earlier sermons. We like it all the less because the sentence quoted is immediately followed by one involving a reflection on other communities which have not enjoyed such advantages as his Church managed for two centuries to appropriate to herself. "It is not, therefore," he says, "surprising to me that the clergy of the "Church of England, since the formation of "the Royal Society in the seventeenth century, "have done more for sound physical science "than the clergy of any other denomination." Has Mr. Kingsley, while thinking thus complacently of the scientific attainments of the clergy of his own Church, ever paused to inquire as to the cause of their superiority in this respect to Protestant Dissenting ministers? Apparently he ascribes it to theological differences, but as the older Dissenting communities have maintained theology essentially the same with that of the Anglican Church, and would have accepted her doctrinal articles as being in the main expressive of their views, it is not very obvious how they could be the cause. It is in the exclusive advantages enjoyed so long by the clergy that the ground of this distinction is to be found, and remembering the injustice which so long deprived Dissenters of admission to the national seats of learning, this boasting appears to us somewhat ungenerous.

It is impossible, however, to be angry with Mr. Kingsley; for there is such heartiness, such

* *Sermons Preached in Westminster Abbey.* By the Rev. Canon Kingsley. (London: Macmillan and Co.)

evident desire to do good, such a sincere belief even in what to others appears mere paradox, and, above all, such an anxiety to clear away the mist and gloom which ecclesiastical and doctrinal theories have gathered round the Gospel, and so to present it as to win men's sympathies as well as convince their understandings, that we cannot but admire the man even when we most doubt the soundness of his reasonings. There is a tone of genial humanity which runs through the whole of his teachings, and which, we believe, would be more marked still if he had not continually to bear in mind that he is a clergyman of the Established Church. Thus, putting aside the reference to the learning of the Church which is altogether needless, nothing need be more just, more manly, and at the same time more deeply religious, than the introductory paper. Whether he is successful in showing that the facts of science are in harmony with Anglican formularies is extremely doubtful, but at all events he proves that there is nothing in them opposed to a wise and broad theology. Very heartily do we sympathise with his condemnation of the manner in which the world is too frequently spoken of by religious people:—

"But that the religious temper of England for the last two or three generations has been unfavourable to a sound and scientific development of natural theology, there can be no donbt. We have only, if we need proof, to look at the hymns—many of them very pure, pious, and beautiful—which are used at this day in churches and chapels by persons of every shade of opinion. How often is the tone in which they speak of the natural world one of dissatisfaction, distrust, almost contempt. 'Change and decay in all around I see' is their key-note, rather than 'O, all ye works of the Lord, bless Him, praise Him, and magnify Him for ever.' There lingers about them a savour of the old monastic theory, that this earth is the devil's planet; fallen, accursed, goblin-haunted, needing to be exorcised at every turn before it is useful or even safe for man. An age which has adopted as its most popular hymn a paraphrase of the medical 'Hic breve viritur' and in which stalwart public-school boys are bidden in their chapel-worship to tell the Almighty God of Truth that they lie awake weeping at night for joy at the thought that they will die and see 'Jerusalem the Golden,' is doubtless a pious and devout age; but not—at least as yet—an age in which natural theology is likely to attain a high, a healthy, or a Scriptural development.

Such telling and truthful words are all the more valuable, because it is the tendency of the High-Churchism which is so fashionable to encourage this mawkish sentimentalism, and to emasculate religious thought and feeling altogether. It is a misfortune that Mr. Kingsley's more healthy teaching can do so little to check this influence, while we fear by his position and by his effort to keep up a certain Church sentiment he does not a little to strengthen the current. Let it not be supposed, however, that it is in strongly developed Anglicanism only that the evil which he and we alike deprecate is to be found. There is a school, both among Conformists and Nonconformists, whose members are disposed to regard themselves as the true Evangelicals, and to look suspiciously on others, who are just as prone to take a false view of the world, and of the science which is occupied in seeking to understand its phenomena and elicit its teaching. Very ably does Mr. Kingsley combat all such ideas, and at the same time show how religion remains unaffected by those discoveries of natural science which some would represent as destructive of its first principles. There is no part of the volume which seems to us more useful than this Preface, in which the fullest recognition of the work of science is found associated with the most loyal and intelligent maintenance of the truth of Christianity.

The Preface is really a key to the sermons, which are conceived in the same spirit, animated by the same desire to show the harmony of the Gospel with all that is true and good in the work of the intellect and all that is noble and pure in the sentiments of the heart. Mr. Kingsley is not a theologian, and we have no doubt that the zealots of every school would soon point out innumerable defects and errors in his teaching, uncertainty in his statements, inaccuracy in his definitions, and unsoundness in his reasonings. In his touching and beautiful sermon on "Prayer," he says of himself, as modestly deprecating any claim to be considered as a scientific champion of the faith, "I "trust in God and in Christ sufficiently to "believe that He will raise up sound divines "and true philosophers in His Church, who "will refute it [that is the sophistry and false "reasoning of unbelief] once more. But, mean-"while, I can only appeal to your common "sense; to the true and higher reason which "lies in men's hearts and not in their heads." He has here very correctly defined his own position, and in some respects it is superior to that of the philosophical divines whom he expects to appear. For ourselves, we often question whether we have not had enough and to spare of the championship which they are able to give, and whether Christianity is not better served by the mode of appeal which is here adopted. If we were disposed to go into knotty points of divinity, there are questions we might put to Mr. Kingsley. But it is idle to expect—it is worse than idle to desire—a stereotyped and uniform mode of exhibiting the Gospel, and if Mr. Kingsley's is not wholly ours, we are not the less insensible to its own value. It is the earnest and powerful utterance of a man who has thought for himself, and is so far from allowing ecclesiastical associations and doctrinal formularies to hamper him, that he seems unconscious of the extent to which he has gone beyond them. We cannot esteem them a faithful representation of the teachings of his own Church; but we find in him an honest and conscientious teacher, who believes that he has something to say which will correct some popular errors relative to Christianity, and may awaken sympathy in hearts that have long been estranged from it; and he says it boldly and earnestly, and for this we honour him. It may be a comparatively narrow circle of ideas within which he revolves—the infinite love of God, the richness and beauty of the world as an expression of that love, the value of His revelations in nature and Providence as well as in the Gospel of His grace, the blessedness of self-sacrifice as exhibited in the Incarnation and Atonement, the vanity of any religion which does not reproduce the spirit of the Lord—but they are surely most precious ones, and they are presented in ever-varying forms, and always with freshness and beauty. The teaching of these sermons is fitted to give the hearers broader views of the relation of religion to life, to inspire them with higher purposes, and to wean them from the pursuit of mere theories and speculations to a recognition of the living power of the Gospel and a discharge of practical duty. There is, we need hardly add, everywhere great felicity of style; but what we admire most in them is that they are full of soul, that they are the living words of a man who tells of battles he has fought, and of aims by which he is inspired, of truths on which he has learned to rest, and of hopes by which his own heart is strengthened and animated.

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*A CHINESE TALE.**

We do not profess to have seen the original of this poem, nor even the French translation of it, on which Mrs. Webster's version is professedly founded; but it is abundantly clear to us that Mrs. Webster has so informed it with colour and meaning as to make it substantially new—a poetic creation. And need enough, we fancy, there was that she should, in her preface, take to herself the credit or the blame—the responsibility, in a word—of all "that may "be considered 'nineteenth century.'" It is hardly possible that a Chinese poet of a long past age should have wrapt up in a simple idyll, the whole philosophy of art, and love, and friendship, and social affection such as we have here in slight dramatic disguise, with the subtle complexity of modern feelings and demands; and yet have maintained a simple, flowing narrative, relieved only by simple snatches of song. The mere fable is of the simplest. Yu-Pe-Ya, the friend of the king and a minstrel, sets forth on a journey from the capital to his native place, in the course of which he meets with a peasant, whom he rather rebuffs at first, but finds out to be not only a master of the lute, but a poet, a thinker, a revealer, who by his words as by his music, interprets him to himself, makes articulate the untold longings of his soul. After questioning the inspired rustic, Yu-Pe-Ya exclaims:—

"'My guardian gods have sent thee to my side.
Thou wondrous master-minstrel, man inspired,
I thank the gods for thee,' and sudden, fired
With transport as of lighting unaware
On some dear long-lost kinsman, held him there
Clasped in his greeting arms. And then they too
Exchanged the answering reverences due
By the fixed rites when stranger equals meet,
And named their names. And in the upper seat
Yu-Pe-Ya placed Tse-Ky, and called for wine,
And drank the cup of honour to him."

They remain in converse the whole night—a boon craved by Yu-Pe-Ya—and in the course of it they discuss many high themes, pledge themselves brothers—equal mates in soul and purpose; and Yu-Pe-Ya tries to persuade his companion to seek a wider sphere, who, however, urges his duty to his helpless parents—

"'Right, noble friend,' Yu-Pe-Ya said; yet sighed,
'"Tis pity on a star that far and wide
Should flash its glories, lost away from sight
Of the large world that would have loved its light,
Uselessly shining in a pathless haze.'
'Not so,' Tse-Ky spoke back, 'the last stars' rays
Behind the mist make light in one poor spot,
One lowly home where else the light were not.
Trust me, Yu-Pe-Ya, while those dear ones live
My joys are with them here: I would not give
My daily care for them in change to win
My place among the princes of great Tsin,
Not to be throned to morrow in the halls
Of counsel and of judgment, where the walls
Glow with the gilded titles of the wise."

So, with deep regrets, they separate; and as Tse-Ky will not even, because of his parents, accompany his friend for three days on the journey, Yu-Pe-Ya pledges himself to return in a year to renew their intercourse.

"Then spake Yu-Pe-Ya, 'Yes, it may not be:
Thou hast said well. But I return to thee.
Not soon; but when 'tis summer and next year.
When this ripe month of leaves and gold is here
Scattering red rose-bays on the hills as now,
Watch down the river for the carven prow
Where my devices glitter. Trust me not
If half the month be waned ere in this spot
I moor my bark, and hail thee on thy strand
Waiting as I wait till our welcoming hand
Can grasp the others, then beside me thus
And the great river throbbing under us,
And all to-day become to us again
Save but this parting.' And the brothers then
Changed last farewell at length; yet even at last
And while Tse-Ky in patient sorrow passed
And gave no backward look, beyond the door.
Again Yu-Pe-Ya stayed him. 'One word more.
Yield me my brother's due our bond has made,
Nor scorn me in my gift,' and sudden laid
Two golden ingots in his hands. Perplexed,
Tse-Ky a moment pondered, but the next
He looked upon Yu-Pe-Ya: 'Brother, yes,'
Then gained the deck and donned his leafy dress,
And girt his axe, and in his hand he took
And poised the mountain staff; then, with one look
Answering Yu-Pe-Ya, where he followed him,
Strode to the prow, and from its outer rim
Leaped on the shore, and climbed a little height
And sat to watch the ship pass out of sight.
And so Yu-Pe-Ya went his way alone.
And earth and skies were fair, but there was gone
A beauty from them and from the fresh air
A something of its fragrance; and the glare
Of noonday vexed him, and the dusk seemed chill,
And ever he mused, 'if he was with me still
How would he praise this loveliness with me,'
And in the joy he had must yet more to see
The joy he lacked that left all incomplete."

Next year accordingly he returned bearing a message from the King to the peasant minstrel, whose praises he could not keep from sounding in the royal ears; and, taking up his station at the appointed place, he waited long, but no one came. At length, on vague direction he set forth to find the village, and coming on the parting of two ways, he sat down to wait till some one should pass, at whom he might enquire concerning Tse-Ky. As he sat waiting there he took his lute to play, and at his touch the strings broke, leaving only the minor chords. Then there came towards him an old man, bent with years and white-haired, who turns out to be the father of Tse-Ky, and tells him that the gold Yu-Pe-Ya had given went in the purchase of books, over which his son pored till he died. Then they two, accompanied by the page Yu-Pe-Ya had chosen to escort him, go to the grave in the forest where Tse-Ky had directed he should be buried, that, dead, he still might meet his friend when he came in search of him at the year's end. And as they bent over the grave, Yu-Pe-Ya struck his lute, at which the rustics who had drawn near began to laugh, and jump, and caper, though to him now when—

"The lute was wooed to speak, the strings denied
Their vibrant romance, and but replied
With muffled whispers, save when one long wail
Rang from the chord of Wen-Wang."

And having hymned a song of regret over the grave of his departed brother, he dashed down the lute that shivered into fragments at his feet, and, after comforting the old man with a promise of return, took his mournful road from the spot. What he had promised was—

"When I shall come
'Twill be to carry to another home
My parents whom my brother gives to me,
And we shall hide in silence and be free
And the loud world forget Yu-Pe-Ya's name.
For I am weary, and no more the same
Are joys and honours as in days gone by;
And hopes and nobler joys—lo, there they lie
To moulder with Tse-Ky."

The poem is knit close in the strain of noble ideas, is sweetly simple in flow of narrative, rising now and then into fine dramatic passages. The occasional mixture of artificial phrase, no doubt derived from the original, with a quaint simplicity which is the author's own, often intensifies the pathos of the piece. No extract could do justice to it, and we have to fall back on the last resource of the reviewer—left hopeless of directly conveying an adequate impression of the beauty that has charmed and the high thought that has instructed him—and recommend our readers to procure the booklet and peruse the poem, though to a mere perusal it will not yield all its charm, but demands some degree of study.

* *Yu-Pe-Ya's Lute: a Chinese Tale, in English Verse* By Augusta Webster. (Macmillan and Co.)

*HODGE'S THEOLOGY.**

We have given a cordial welcome to the previous volumes of this work, the *opus magnum* of the well-known Professor of the Theological Seminary, Princetown; and we give a welcome no less cordial to the last and concluding volume. Dr. Hodge's theology is not in all respects, nor in some very important respects, our theology; and least of all are we in sympathy with its somewhat hard and forensic tone. But, none the less, we are glad to have a learned and elaborate exposition and defence of the views held by the moderate Calvinistic school from the pen of a scholar who is not only as familiar with the philosophical and theological systems of modern as with those of ancient times, but who is also able to cope, on not unequal terms, with the great masters of human thought. Even when we most differ from him it is an immense satisfaction to meet a man who cites the authorised "symbols" and confessions of the various churches and schools of thought, our own among them, and argues against them with candour and decision: and this Dr. Hodge is always careful to do.

In the present volume he concludes the Third part of his system, on Soteriology, taking up such great themes as regeneration, faith, justification, sanctification, the law, and the means of grace—*i.e.*, the Word of God and the sacraments; and enters on Part IV.—Eschatology—under which head he discusses the state of the soul after death, the resurrection, the second Advent, and the concomitants of the second Advent, as, for example, the premillenial Advent, the final judgment, and the duration of future punishment.

Most of these high themes are treated with great fulness and accuracy—most, but not all. The last of them, for instance, is handled very slightly, and with what, in so ripe a scholar, is nothing short of an amazing negligence or ignorance. Dr. Hodge asserts: "It is admitted that the doctrine of the perpetuity of "the future punishment of the wicked was "held by the Jews under the old dispensation, "and at the time of Christ"; and adduces Isaiah xxxiii. 14 ("Who among us shall dwell "with the devouring fire? who among us shall "dwell with everlasting burnings?") in proof of his assertion that "this doctrine is taught "in the Bible from the beginning to the end." Whereas, so far from its being admitted that the doctrine was held by the Jews of the time of Christ, students of the Jewish literature of that period—and Emanuel Deutsch among them—affirm that the punishments of their Gehenna were held to endure at the most for three years, and then culminated in destruction; and any one who will be at the pains to study the passage quoted from Isaiah will see that the prophet was, not depicting the punishments of a future state, but describing the despair of the Jews who foreboded that life itself would become impossible under the incessant and consuming miseries of the time. We say nothing here whether for, or against, the doctrine itself. That must rest on its own proper proofs. All we note, and we note it with surprise, is that Dr. Hodge alleges as proofs of it an admission which no competent scholar would make, and a passage which has no bearing on the point.

It is not often, however, that one detects him tripping so flagrantly. On the whole his work is a valuable and scholarly compendium of theological statement and argument; and its value is greatly enhanced by an elaborate index published in a separate volume of eighty pages.

* *Systematic Theology.* By Charles Hodge, D.D. Vol. III. (London: Thomas Nelson and Sons.)

THE QUARTERLIES FOR APRIL.

The *British Quarterly* starts with an extremely interesting and readable article on "Authors and "Publishers" suggested by the life of Archibald Constable recently published. The review is a charming collection of anecdotes of literary life, from the time of Dryden to our own day. The book which forms the basis of its justifies Constable from many of the charges brought against him in "Lockhart's Life of Scott." All the sadness of that history might have been spared if only Scott and his publishers had adopted the rule of the brothers Chambers quoted here: "At the outset "we laid down these rules, which were inflexibly "maintained. Never to take credit, but to pay "for all the great elements of trade in ready "money; never to give a bill and never to "discount one; and never to undertake any "enterprise for which means were not pre-"pared." Golden rules; and yet great fortunes have been made by the deliberate non-observance of them. A well-informed and critical review of the "Antiquity of Man" follows, where the main facts and arguments relating to the subject are brought together. The conclusion is that the date of the arrival of man is hopelessly and irretrievably lost, and not to be ascertained by any of those uniformitarian methods by which it has been approached by Sir Charles Lyell; that we are totally without proofs that he was more closely akin to the higher apes than the existing races, as Professor Vogt and others assert, and that there are really no facts bearing for or against the Darwinian hypothesis. There is a good article on the "Prospects of Persia," and then we come to one which will perhaps interest our own readers, on the "Provision for Public Worship in "Large Towns." The writer passes briefly in review, for purposes of comparison, the facts brought out in the Census of 1851; the House of Lords Committee of 1858, and the first inquiry made by the *Nonconformist* in 1865. The results of the second inquiry made by this journal in 1872-3 are then stated, with an explanation of the real value of the statistics then obtained, and a defence of their accuracy. We quote the concluding words:—

> The general inference is that a majority of the church-going population of England and Wales is to be found outside the Established Church; and it is shown that the chief safeguard against the sacerdotal reaction is to be found not within the Anglican communion, where indeed Sacramentarianism and Ritualism have lately made rapid progress, but in the numerous and extending Protestant denominations outside, the constitution of all of which is adverse to the theory of a priestly caste, and based upon the recognition of Christian freedom and independence. It is, moreover, claimed for the Free Churches that they are not only the champions of a pure Christianity and free religious thought, but the zealous supporters of political progress and a liberal policy in national affairs. If the large towns are the chief centres of industrial enterprise and intellectual activity, it is reasonably concluded that as the Nonconformists preponderate in all of them, they will, even more than has been the case heretofore, materially help to mould the national life, and preserve it from that putrefaction which arises from the injurious influence of a numerous sacerdotal class, favoured and sustained by the State, coincident with the perils which are entailed by the enormous increase of wealth and prosperity among the population.

We are glad to see so timely an article as that on the "Aspects of the Agricultural Labour Question," which is fair in tone, but of a warning character to the landlords and farmers. Next we have a paper full of curious information on the "Electric "Telegraph," but the idea of the telegraph is earlier in date than that given by the author. It will be found quoted in one of Addison's papers in the *Guardian*. The political article of the month is on the "New Parliament," the character of which is assigned to Liberal discontent, disunion, and indifference, and the result is a "Walhalla of common-placeness." With respect to some Nonconformist questions the writer says:—

> At the Education Office the Duke of Richmond and Lord Sandon will probably be satisfied with the substantial advantages the Established Church has gained under Mr. Forster's legislation, and will decline to commit the Ministry to the extreme clerical views of such men as Canon Gregory and Canon Cromwell. For the time the Nonconformists will be out-voted in the House on every educational question that will arise, and though it is none the less our duty to raise such questions, even if we challenge inevitable defeat, in order that the country may be aroused and educated, it is not to be denied that the period of awakening seems to be remote.

Mr. Goschen is afterwards put down as "the possible future leader of the Liberal party," and it is believed that "under such a leader united action "may be possible."

The *Westminster Review* is of remarkable ability. It opens with a paper on "The Bible as Interpreted "by Mr. Matthew Arnold," reviewing with great candour that writer's "Literature and Dogma." The conclusion is that Mr. Arnold has failed in "the impossible task of reconciling Bible re-"ligion with the rejection of Supernatu-"ralism." "Out-door Parish Relief" is one of those special articles on social subjects for which the *Westminster* has always been famous, but it is a little too hard in tone. Political economists, however, have never been greatly celebrated for sentiment. The tendency of the article is against out-door relief. In "Pangenesis," Mr. Darwin's hypothesis is criticised, but scarcely with sufficient thoroughness. In the "Song of Songs" full justice is done to the poetry of that singular writing, but it is scarcely needful to say that no idea of what is generally termed inspiration is admitted. The author agrees with many German scholars in assigning its composition to the tenth century before the Christian Era. However much our readers may reject some of the criticisms of this paper, they will do well to read it for its scholarship. "Our Ocean Steamers" is interesting, but scarcely needs description. Next we come to another characteristic *Westminster* article on the "Development of Psychology," in which the growth of that science is carefully traced by a critical hand, and we are told that it has now "merged in that deductive science of the Knowable which has more widely divorced, and yet more intimately united, the laws of matter and of mind." We have a pleasant article on the "Greatest of the "Minnesingers" (Walther), apparently from the same hand as that which gave us a somewhat similar article some months since in the *Cornhill*, and next one on "Moral Philosophy at Cambridge," which is not particularly complimentary to Mr. Birks. The last article of this number is on "Medical Charity: "Methods of Administering it." It is full of special knowledge.

BRIEF NOTICES.

One of the most notable features of recent numbers of the *Art Journal* (Virtue and Co.) has been the series of fine engravings of sculptured celebrities which adorn the Podium of the Albert Memorial. They seem to us as delicate and exquisite as steel engravings can be. Quite as pre-eminent for artistic vividness are the wood engravings from the designs of Mr. H. R. Robertson, which illustrate "Life in the Upper Thames," especially that of "Flight Shooting." It is in these subordinate features, and informing letter-press, as much as by its whole-page steel plates of famous pictures and sculptures, that the *Art Journal* sustains its well-merited reputation. No illustrated periodical with which we are acquainted gives equal evidence of careful finish in all its details.

The Four Gospels and the One Christ: a Study and a Guide. By G. B. Johnson. (Sunday-school Union.) Though no intimation of such intent is given on the title-page, we judge from the source of publication that this slim volume has been purposely prepared for Sunday-school teachers. In terse and vigorous language, the author summarises the distinctive characteristics of each of the Gospels, unhesitatingly claims for each perfect independence of composition, and throws into strong relief what he conceives to have been the ruling idea of Christ, consciously or unconsciously influencing each evangelist in his choice of incidents, his plan, and style. "Matthew is Jewish, Mark is "Gentile, Luke is Universal, John is Spiritual." Matthew depicts the King of the Jews; Mark, the Servant of Humanity; Luke, the Son of Man; and John, the Word of God. The elaboration of these conceptions of the several Gospels is wrought out in a brief chapter upon each, pointing out how the Evangelist's personal idiosyncrasy gives a form and colouring to his whole work. Mr. Johnson fufils the profession of his title, "a study and a guide," for his pages are abundantly suggestive, and will set the reader to search for himself, by more careful examination of the sacred biographies, to see how far the conceptions of the author will bear the test of examination. As appendices to the work, the author has added some very useful tables of references, Old Testament quotations, harmonies, classification of the Parables and Miracles, &c., borrowed principally from the works of Westcott and Professor Godwin, which will be very serviceable to persons who do not possess the original works; and for these alone the book will be a precious *vade mecum* to many who cannot afford an extensive library.

Life, Journals, and Letters of Henry Alford, D.D., late Dean of Canterbury. Edited by his Widow. Third edition. (Rivington.) We are very glad to see this third and smaller edition of the biography of Dean Alford. It records the life of one of the most versatile of men, who was at the same time personally attractive and winning, and who was gifted with fine instincts that often foresaw possibilities where more astute men missed them. His views of ecclesiastical reform were far in advance of his time, and his kindly relations with Dissenters, and his willingness to co-operate with them and to aid them, stand forth as a lesson to English Churchmen. Were there more dignitaries in the Church of his fair-minded, honest, fearless stamp, it would be better for the Church. The book is so well-fitted to be put into the hands of young men—students more especially—that we hope it may have a large sale. For Dean Alford was emphatically a Christian student, eager to the end for new knowledge, and not shrinking from it even when it came athwart a prejudice. There is little pretension to high literary work in this volume; but it faithfully sets forward the subject, making the Dean's own words and writings do the work wherever this is possible.

Gleanings.

It is said, we know not with what truth, that the letters of ladies alone to the *Times* make a good basketful, and are every week consigned to the flames.

They *do* a little confuse things in New York. The pews in a synagogue were on a recent Sunday sold by public auction, after an inspiriting lunch, and brought 20,000*l*. The highest price paid for one was 800*l*.

An Eccentric Moon.—Thomas Brown was employed at the Bank Theatre a few years ago as a kind of utility man, and one night the manager put him behind the scene at the rear of the stage to

take care of the moon. Brown had a candle on the end of a long pole, and it was his duty to hold the light behind the moon, which was merely a round, unpainted space in the curtain, and to pull the curtain slowly up to represent the rising of the moon. Brown seated himself on a piece of baronial castle, and while waiting for the order to go to work, he fell asleep. Presently the tragedian on the stage said to the heroine, "Swear by yon bright moon," &c., and turned to point to it, but the orb of night was not there. The stage-manager flew around and gave Brown a kick, and in a frenzy ordered him "to h'ist that moon quick!" Brown was bewildered, and without waiting for further orders, he ran the curtain clear up with one jerk, when the cord broke, and down it came again. Another string was hurriedly rigged on the pulley, and the moon began to rise properly; but Brown's nerves were so unstrung by fright that he couldn't hold the candle steadily behind, so that there were fifteen or twenty eclipses during the ascent, the light meanwhile wandering all over the curtain, to the infinite amusement of the audience. However, the luminary got safely up at last, and the tragedian again observed, "Swear by yon bright moon"; but before the words were fairly out the cord snapped again, the curtain unrolled with velocity, and broke loose from the roller, revealing Brown, the lunar elevator, roaming round in his shirt-sleeves with a candle on a stick. A moment later the manager was fumbling among his hair, and that very night Mr. Brown closed his theatrical career.—*Max Adeler.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

SPRIGGS—April 13, at Asenby-square, Peckham, the wife of James F. Spriggs, of a daughter.

MARRIAGES.

HALSEY—JACKSON.—April 8, at Anerley Congregational Church, by the Rev. J. Kennedy, D.D., the Rev. J. Halsey, pastor of the above church, to Emma Caroline, daughter of the late W. Jackson, Esq., of Penge.

VAUGHAN—BOOTHROYD.—On Wednesday, April 8, at College Chapel, Bradford, by the Rev. W. Kingsland, the Rev. Robert Vaughan, of Shipley, to Mary Elizabeth, daughter of Joseph Boothroyd, Ashgrove, Bradford. No cards.

MURRELL—HIGGS.—April 8, at the Metropolitan Tabernacle, William Charles, son of W. C. Murrell, of South Lambeth, to Letitia Charlton, daughter of W. Higgs, of Kenyon House, Clapham.

HARRIS—THORNELY.—April 8, at Hyde Chapel, Gee Cross, by the Rev. H. E. Dowson, B.A., Robert Harris, M.B. Lond., elder son of Michael Harris, Esq., of Darnley-road, Hackney, to Jane, daughter of Thomas Thornely, Esq., of Godley Vale, Cheshire.

STEWART—ALEXANDER.—April 8, at Ipswich, John Fyfe Stewart, of London, son of the late John Stewart, of Edinburgh, to Henrietta, youngest daughter of the late William Henry Alexander, of Ipswich.

MAINE—JONES.—April 9, at the Congregational Church, Swansea, by the Rev. Morlais Jones, of Lewisham, cousin of the bride, assisted by the Rev. R. T. Howell, of Swansea, Robert, eldest son of the late Robert Maine, Esq., of Swansea, to Annie, the only daughter of the Rev. Thomas Jones, minister of the Congregational Church, Swansea.

JONES—ROBERTS.—April 8, at Hanover Chapel, Stockport, by the Rev. Alexander Wilson, B.A., assisted by the Rev. William James, B.A., of Manchester, David Jones, of Bootle, to Sarah, niece and adopted daughter of John Roberts, of 47, Shaw-heath, Stockport.

BUNTING—SMITH.—April 9, at High Wycombe, by the Rev. George Nicholson, B.A., Henry John Bunting, of Northampton, to Sarah Graves, second daughter of Richard Smith, also of Northampton.

DEATHS.

ROPER—April 6, at his residence, Royal Fort, St. Michael's, Bristol, in the 72nd year of his age, the Rev. H. I. Roper, for nearly thirty years the pastor of Bridge-street Independent (afterwards Clifton Down) Chapel, in that city.

STEPHINGS—At Teignmouth, on the 7th of April, after a short illness, Thomas Stephings, Esq., of No. 26, Cloudesley-street, Islington, and Lloyds, aged 60 years.

BYLES.—April 13, suddenly, at Bournemouth, James Hodge Byles, of Hackney-road, E., in his 68th year.

CAREY.—April 13, at Clapton, Jonathan Carey, late solicitor in the Supreme Court of Calcutta, last surviving son of the late Dr. Carey, of Serampore.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 8, 1874.

ISSUE DEPARTMENT.

Notes issued	£36,602,145	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	21,602,145
		Silver Bullion	—
	£36,602,145		£36,602,145

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,803,274
Rest	3,128,123		
Public Deposits	6,886,239	Other Securities	20,282,865
Other Deposits	19,684,207	Notes	9,868,395
Seven Day and other Bills	351,709	Gold & Silver Coin	648,744
	£41,603,278		£44,603,278

April , 1874. F. May, Chief Cashier.

Markets.

CORN EXCHANGE, Mark Lane, Monday, April 13.

We had moderate arrivals of English as well as foreign grain. The market is firmer for all descriptions, and English wheat realised an advance of 1s. per qr.; for foreign wheat we had a good trade, and quote fully 1s. per qr. improvement on the week. Flour was 1s. per sack and 6d. per barrel higher. Peas and beans were firm at former prices. Indian corn continues scarce, and was 1s. per qr. dearer. Barley was in request, and made 6d. per qr. more money. Oats were in moderate supply, and have further improved in value 6d. per qr. since Wednesday last. Cargoes on the coast are much reduced in number. Wheat and maize were each 1s. per qr. higher.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, White fine	—	to 67
„ new	—	53
red fine	—	63
Ditto new	—	55
Foreign red	57	58
„ white	62	70
BARLEY—		
Grinding	35	39
Chevalier	46	57
Distilling	41	46
Foreign	41	45
MALT—		
Pale, new	73	78
Chevalier	—	—
Brown	54	59
BEANS—		
Ticks	39	40
Harrow	42	45
Pigeon	45	51
Egyptian	42	43
PEAS—		
Grey	36	to 39
Maple	39	45
White, boilers	39	46
Foreign	40	44
RYE—	42	44
OATS—		
English feed	24	32
„ potato	—	—
Scotch feed	—	—
„ potato	—	—
Irish Black	24	28
„ White	23	29
Foreign feed	25	28
FLOUR—		
Town made	47	54
Best country households	44	47
Norfolk and Suffolk	38	44

METROPOLITAN CATTLE MARKET, Monday, April 13.—The total imports of foreign stock into London last week amounted to 11,829 head. In the corresponding week last year we received 7,690; in 1872, 15,884; in 1871, 8,599; in 1870, 8,396; and in 1869, 13,895 head. The cattle trade has been dull in tone. More liberal supplies of stock have been exhibited, and the condition on the whole has been good; consequently the actual weight of meat offering has been large. As regards beasts the receipts from our own grazing districts have been on an extended scale, and the quantity of the Norfolk stock has been satisfactory; the trade has been quiet at about late currencies. The best Scots and crosses have changed hands at 5s. 10d. to 6s. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 2,200; from other parts of England, about 500; from Scotland, 100. On the foreign side of the market the show of stock has been small, and with a quiet trade, prices have ruled about the same as on Monday last. With sheep the market has been more freely supplied. The trade has been quiet. The choicest small Dorsets have commanded a moderate amount of attention, and have been steady in value, making 5s. 4d. to 5s. 6d. per 8lbs.; clipped made 6s. 6d. to 6s. 8d. in the wool. Heavy sheep have been dull of sale. Lambs have sold at 7s. 6d. to 8s. 6d. p 8lbs. Prime small calves have been in request, otherwise the market has been quiet. Pigs have sold on former terms.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	8	to 5	0	Pr. coarse wooled	5	2	5	4
Second quality	5	0	5	6	Prime Southdown	5	4	5	6
Prime large oxen	5	8	5	10	Lge. coarse calves	5	2	5	6
Prime Scots	5	10	6	0	Prime small	6	2	6	8
Coarse inf. sheep	4	4	4	8	Large hogs	4	0	4	4
Second quality	4	8	5	0	Neat sm. porkers	4	8	5	0

Lambs 7s. 6d. to 8s. 6d.

METROPOLITAN MEAT MARKET, Monday, April 13.—Although the supply of meat here to-day was limited, the trade was very slow, at barely late rates.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	6	to 4	0	Inferior Mutton	3	4	to 3	8
Middling do.	4	0	4	6	Middling do.	4	0	4	8
Prime large do.	4	10	5	2	Prime do.	5	0	5	6
Prime small do.	5	2	5	6	Large pork	4	0	4	4
Veal	4	8	5	4	Small do.	5	0	5	8

Lamb, 6s. 8d. to 8s. 0d.

PROVISIONS, Monday, April 13.—The arrivals last week from Ireland were 46 firkins butter and 3,524 bales bacon, and from foreign ports 31,723 packages butter, and 1,539 bales and 601 boxes bacon. The supplies of foreign butter are barely equal to the demand, and prices are well maintained. The bacon market is steady, and prices firm for the finest Waterford, but other descriptions slow, and in some instances lower prices taken.

COVENT GARDEN, Thursday, April 9.—We are not in a position to report much improvement, the supply and demand remaining much the same as last week. The supply, however, of produce from under glass has greatly increased, and lower prices have to be submitted to effect sales, of strawberries especially. Hothouse grapes are good. The choicest descriptions of fruit and vegetables in the retail market may be quoted as follows:—Peaches, 10s. 6d. each; new English hothouse grapes, 25s. to 30s. per lb.; loquats, 1s. per doz.; custard apples (from Madeira), 3s. per doz.; and French turnips, 1s. 6d. per bunch.

HOPS, Borough, Monday, April 13.—There is rather more activity noticeable in our market, and a fair amount of business has been transacted at the lower rates, which may be quoted firm. A few parcels have been sold on speculation in expectation of a failure in the coming yield. Yearlings are neglected, and are a shade easier in values. Continental markets are quiet, but firm. Mid and East Kent, 4*l.* 15s. 5*l.* 12s., 6*l.* 10s.; Weald of Kent, 4*l.* 0s., 4*l.* 5s., 4*l.* 15s.; Sussex, 3*l.* 15s., 4*l.* 0s., 4*l.* 10s.; Farnham and Country, 5*l.* 0s., 5*l.* 12s., 6*l.* 6s.; Farnhams, 5*l.* 12s., 6*l.* 10s.

POTATOES.—Borough and Spitalfields, Monday, April 13.—Sound potatoes, either English or foreign, continue in steady request, and tend upwards in prices; but inferior descriptions decline slowly, and with difficulty meet sales. The imports into London last week consisted of 492 tons and 8,547 bags from Antwerp, 840 tons, 3,180 sacks, and 370 bags Dunkirk, 130 sacks 289 bags Boulogne, 3,602 bags Ghent, 158 bags Terneuzen, 47 bags 3 baskets Rotterdam, 59 casks Valencia, and 9 boxes from Lisbon. Regents, 115s. to 140s. per ton; Flukes, 125s. to 165s. per ton; Victorias, 120s. to 140s. per ton; Rocks, 90s. to 105s. per ton

SEED, Monday, April 13.—There was a limited supply of fine English cloverseed, which commanded high prices, and all other sorts were taken off steadily at the full rates of last week. Trefoil was in moderate demand, and previous quotations were well supported. White mustardseed sold in small lots on former terms, but there was nothing passing in brown for want of supply. Canaryseed commanded previous values. German hempseed sold on former terms steadily. Spring tares were in good request at quite as much money as last week. English rapeseed was purchased for immediate use at quite as high rates.

WOOL, Monday, April 13.—Since the close of the public sales the demand for colonial wool has been without alteration. For English the market has been quiet, but prices have been maintained.

OIL, Monday, April 13.—For linseed oil there has been only a moderate demand. Rape has been dull and easier. Other oils have been in slow request.

TALLOW, Monday, April 13.—The tallow market is steady, and a fair speculative business is doing for the last three months of the year; but the demand for Y. C. on the spot is quiet at 37s. 6d. per cwt. Town tallow makes 36s. 6d. net cash., and rough fat 1s. 9d. per 8lbs.

COAL, Monday, April 13.—The increased demand for house coal enabled the factors to obtain a further advance of 6d. per ton. Hettons, 27s.; Original Hartlepool, 27s.; Hawthorn, 24s. 9d.; Tunstall, 24s. 9d. Ships for sale, 47; ships at sea. 5.

Massacre of the Innocents.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) formerly attached to a children's hospital, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Lancet. Refuse all others. Also Materfamilias Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depôt—East-road, Hoxton, London, N.

Valetudo Visque Liberis.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

The Rev. John Rattenbury writes, April 5, 1872:—"I have no hesitation in declaring that Turner's Tamarind Emulsion soothes and removes bronchial irritation and gives strength and tone to the voice." Oct. 8, 1872, the Rev. G. C. Harvard writes: "We always keep the Tamarind Emulsion in our house; it is an excellent thing for hoarseness, and clears the voice most effectually." 1s½d. and 2s. 9d. per bottle. Sold at 4, Cheapside; 150, Oxford-street, W.; and all leading chemists in the kingdom.

Judson's Simple Dyes are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

Holloway's Pills—"Vigorous Health."—With winter come sore trials to the soundest constitutions, while the naturally delicate and feeble find it too frequently a prolonged struggle against, or under suffering. All diseases affecting the nervous system arises from impurity in the blood, irregularity of organic action, or vitiated secretions. Holloway's pills are invaluable for removing all poisonous elements from the body, and are famed for curing indigestion, flatulency, and costiveness, as well as palpitation, pain in the side, and other morbid feelings. The neuralgic pains attendant on the nervous class of diseases soon yield to these purifying pills: the sensations of anxiety daily diminish under their use, sound sleep supersedes nights of watching, and calm repose displaces hideous dreams.

AS IT IS.

In 'The Times' of Jan. 7th, Dr. Hassall writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

AS IT OUGHT TO BE

'At the Docks, where *Horniman's Tea* are in bond, I took samples from original chests, which I analysed & found perfectly PURE, *and free from the usual artificial facing;* the quality being equally satisfactory.' Feb. 19, 1874. *A. H. HASSALL, M.D.*

3,248 *AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.*

Advertisements.

TO PARENTS and GUARDIANS.—A London ARCHITECT has a VACANCY for a PUPIL.—Address, A. R. I. B. A., 23, Finsbury-circus, E.C.

SEWING MACHINES of Every Description. From £2 15s. to £25.

THE REGENT, £2 15s.

Simple—Silent—Rapid—Durable.

Twelve samples of Work and Prospectus post free.

It is absurdly claimed for almost every Machine, of whatever description (chain, lock, or knotted stitch), that it is superior to all others, for all kinds of work.

SMITH and CO., having no interest in selling any particular machine, are enabled to recommend IMPARTIALLY the one best suited for the work required to be done, and offer this GUARANTEE to their customers:—Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH and CO., 69, EDGWARE ROAD, and 4, CHARLES STREET, SOHO, LONDON.

BAPTIST ANNIVERSARIES, 1874.

Wednesday Evening, April 22nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.—ANNUAL MEMBERS' MEETING, at the Mission House, 19, Castle-street, Holborn. The Rev. Dr. ANGUS will preside. Chair to be taken at Seven o'clock. Tea at Six o'clock. Officers of Sunday-school Auxiliaries are earnestly invited to attend.

Thursday Morning, April 23rd.

INTRODUCTORY PRAYER MEETING, at the Mission House, Castle-street, Holborn. The Rev. JOHN ALDIS, of Plymouth, will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 23rd.

BAPTIST BUILDING FUND.—ANNUAL MEETING, in Mission House, Castle-street, Holborn. JOHN EDWARDS, Esq., will preside. Speakers—Revs. C. M. Birrell, C. Bailhache, C. Kirtland, and other Ministers and Gentlemen. Chair to be taken at Seven o'clock. Tea Provided at Six o'clock.

Friday Evening, April 24th.

BAPTIST MISSIONARY SOCIETY.—WELSH ANNUAL MEETING.—Chairman—Rev. Dr. PRICE, of Aberdare. Speakers—Revs. Thomas Evans, of Allahabad; J. R. Morgan, of Llanelly; C. Bailhache, of London, and others. Chair to be taken at Seven o'clock.

Friday Evening, April 24th.

BRITISH and IRISH HOME MISSION.—ANNUAL SERMON at Denmark-place Chapel, Camberwell. Preacher—The Rev. C. M. Birrell, Liverpool. Service to commence at Half-past Seven o'clock.

Lord's-day, April 26th.

ANNUAL MISSIONARY SERMONS and JUVENILE SERVICES.—In the Chapels of the Metropolis. For particulars see "Missionary Herald" for April.

Monday Morning, April 27th.

BAPTIST UNION of GREAT BRITAIN and IRELAND.—ANNUAL SESSION at the Mission House, Castle-street, Holborn. Devotional Service to commence at 10.30. Dr. E. B. UNDERHILL to preside. Inaugural Address by the President, Rev. CHARLES STOVEL. Business—The Annual Report, Election of Officers and Committee, &c.

SOIREE at CANNON-STREET HOTEL, in the Evening. Addresses by the Revs. John Aldis, of Plymouth; J. Owen, of Swansea; W. G. Lewis, of London; and J. T. Brown, of Northampton. To commence at Six. Tickets, 2s. 6d. each.

Monday Evening, April 27th.

BIBLE TRANSLATION SOCIETY.—ANNUAL MEETING in Regent's Park Chapel. Chairman—The Honourable Mr. Justice LUSH. Speakers—The Rev. C. B. Lewis, of Calcutta; J. C. Page, of Darjeeling; W. Bailey, of Orissa; and T. A. Wheeler, of Norwich. Chair to be taken at Half-past Six o'clock.

Tuesday Morning, April 28th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MEMBERS' MEETING at the Mission House, Castle-street, Holborn. Chair to be taken by HUGH ROSE, Esq., of Edinburgh, at Half-past Ten o'clock.

Tuesday Afternoon and Evening, April 28th.

BRITISH and IRISH HOME MISSION.—ANNUAL MEMBERS' MEETING at Bloomsbury Chapel. Chair to be taken at Three o'clock.

ANNUAL PUBLIC MEETING at Bloomsbury Chapel. Chairman—HUGH ROSE, Esq., of Edinburgh. Speakers—The Revs. John Aldis, of Plymouth; Mr. W. P. Lockhart, of Liverpool; and S. Chapman, of Glasgow. Chair to be taken at Half-past Six o'clock.

Wednesday Morning, April 29th.

A MISSIONARY BREAKFAST, in the Library of the Mission House, Castle-street, Holborn, on behalf of the Zenana Mission in India. Chairman—JOSEPH GURNEY, Esq. Speakers—Dr. Landels, of London; R. T. Passingham, of Dover, late of India; J. C. Page, of Darjeeling; and John Sale, of Barisal. Breakfast at Nine o'clock. Admission only by Tickets, Half-a-Crown each, to be had at the Mission House, or of Mrs. Angus and Mrs. Frank Smith, or the Committee.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MORNING SERMON at Bloomsbury Chapel. Preacher—The Rev. JOSHUA HARRISON, of London. Service to commence at Twelve o'clock.

ANNUAL EVENING SERMON at Regent's Park Chapel. Preacher—The Rev. ALEXANDER MacLAREN, B.A., of Manchester. Service to commence at Seven o'clock.

Wednesday Afternoon and Evening, April 29th.

BAPTIST TRACT SOCIETY.—ANNUAL MEETING of SUBSCRIBERS in Committee Room, No. 3, Exeter Hall. Chair to be taken at Three o'clock.

ANNUAL PUBLIC MEETING in the Lower Room, Exeter Hall. Chairman—HENRY PHILLIPS, Esq., of Newport, Monmouth. Speakers—Revs. F. Tucker, B.A., of Camden, Town; E. Parker, of Farsley; Dr. Thomas Price, of Aberdare; and J. A. Griffin, of Camberwell. Chair to be taken at Six o'clock.

Thursday Morning, April 30th.

BAPTIST UNION of GREAT BRITAIN and IRELAND.—ANNUAL SESSION at Walworth-road Chapel. Devotional Service to commence at Ten o'clock. Presided over by E. J. OLIVER, Esq., of London. Paper by the Rev. J. MURSELL, of Newcastle, on "The Revival Movement in the North." Discussion to be opened by the Rev. W. R. SKERRY, and other business. Delegates will dine at the Metropolitan Tabernacle, by invitation of the London Baptist Association. Dinner at 2.30.

Thursday Evening, April 30th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL PUBLIC MEETING at Exeter Hall. Chairman—JOSEPH TRITTON, Esq., the Treasurer. Speakers—The Revs. W. Best, B.A., of Leeds; L. Skrefsrud, of the Santhal Mission; J. C. Page, of Darjeeling; and T. W. Handford, of Bloomsbury Chapel. The Chair will be taken at Six o'clock.

Friday Evening, May 1st.

YOUNG MEN'S MISSIONARY ASSOCIATION.—ANNUAL PUBLIC MEETING in the Metropolitan Tabernacle. Chairman—The Rev. CHARLES H. SPURGEON. Speakers—Revs. J. C. Page, of Darjeeling; A. G. Brown, of Stepney; W. Brock, jun., of Hampstead; Mr. F. E. Tucker, and a Missionary of the Society.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

FORTY-FOURTH ANNUAL MEETING.

Chairman—The Rev. J. GUINNESS ROGERS, B.A.

The FORTY-FOURTH ANNUAL MEETING of the Congregational Union will be held in the Congregational Library and Memorial Hall, Farringdon-street, on the 11th, 12th, and 15th days of MAY NEXT.

ALEXANDER HANNAY, Secretary.

18, South-street, Finsbury, March 25, 1874.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The TWENTY-NINTH ANNUAL MEETING will be held (D.V.) in EXETER HALL, TUESDAY EVENING, 21st April, 1874.

The Right Hon. the Earl of SHAFTESBURY, K.G., will preside, and will be supported by Sir John H. Kennaway, Bart., M.P.; Samuel Morley, Esq., M.P.; the Rev. William Cadman, M.A., Rector of Trinity Church, Marylebone; the Rev. William Arthur, M.A., Hon. Sec. Wesleyan Missionary Society; the Rev. Donald Fraser, D.D., of Marylebone Presbyterian Church; and the Rev. C. B. Sawday, Minister of Vernon Chapel, King's-cross.

The doors will be opened at 7 o'clock, and the meeting will commence at 7.30.

Tickets may be had of James Nisbet and Co., 21, Berners-street, Oxford-street; Dalton, 28, Cockspur-street; Westerton, Knightsbridge; Waters, 97, Westbourne-grove; Warren Hall and Co., 88, Camden-road; Burdekin, 97, Upper-street, Islington; Alvey, 119, Newington-causeway; the Book Society, 28, Paternoster-row; Williams and Lloyd, 29, Moorgate-street; Harris and Co., 5, Bishopsgate-street Without; and at the Offices of the Association, 165, Aldersgate-street.

W. EDWYN SHIPTON, Secretary.

SCHOLASTIC.—WANTED, an ASSISTANT MASTER. Acquirements the subjects of the London Matriculation. Apply by letter, stating age, experience, references, salary required, to Mr. C. P. Newcombe, Alexandra-park College, Hornsey, London, N.

CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.

The TWENTIETH ANNUAL MEETING will be held at the LONDON MISSION HOUSE, Blomfield-street, Finsbury, on TUESDAY, April 21st.

The chair will be taken by the Treasurer, ROGER CUNLIFFE, Esq., at One o'clock precisely.

CHARLES FOX VARDY, Hon. Sec.

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CAMBRIDGE HOUSE SCHOOL, HAROLD ROAD, CLIFTONVILLE.

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The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

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For Prospectuses, Terms, and further information, apply to the Principal or Secretary.

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Premiums received			96,451	£4,917
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Laid by in Year			41,043	4,736
Accumulated Fund			314,116	
In Force, 18,084 Policies, for			3,109,215	
Annual Premium Income			97,402	

Average Reversionary Bonus, 18 years, £1¼ per cent. per ann.

The Report was adopted. Messrs. G. T. Dale and Henry Olney re-elected Directors, and Mr. Charles Brown and Mr. James Clarke, of the "Christian World," Auditors.

May, 1873.

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